



MEMOIRS OF THE  
ARCHÆOLOGICAL SURVEY OF INDIA.

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No. 47.

A  
RECORD OF ALL THE QURANIC AND  
NON-HISTORICAL EPIGRAPHS

ON  
The Protected Monuments in the Delhi Province.

BY

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## INTRODUCTION.

In this Memoir, which embodies all the non-historical epigraphs so far collected from the protected monuments in Delhi, "No." refers to the number of the monument, "A" the name of the monument, "B" the position of the monument, "C" a brief history of the monument and its founder, based chiefly on the original historical records, and "D" the inscriptions.

Starting from the Delhi Fort the monuments have been arranged so far as possible in a sequence decided by their position. The monuments have been numbered serially and the inscriptions on each monument then numbered afresh. The Memoir contains in all about 900 epigraphs. For every Quranic verse, tradition of the Prophet, prayer, or passage from standard books of Arabic or Persian literature, full references have been quoted in footnotes or in the body of the report, so as to enable those interested in epigraphy to check them with the original books, or to study them in the translation with reference to the context.<sup>1</sup> The footnotes also contain critical and explanatory remarks and an exhaustive index<sup>2</sup> has been appended to the Memoir for the convenience of the readers.

(a) The Muslim rulers of India loved to ornament their mosques and tombs with inscriptions consisting of Quranic texts, traditions of the Prophet, Muslim creeds, moral teachings and passages of a religious character from standard authors. The monuments of the Pathān period are more profusely decorated than those of the Mughal period. Under the Slave, Khaljī and Lodī kings, and more particularly in the reigns of Altamsh, 'Alāu-d-Dīn Khaljī and Sikandar Lodī, inscriptional decoration was the chief characteristic of a building. Instances of this are to be seen in several buildings, especially in monuments Nos. CXIX (tomb of Altamsh), CXVI ('Alāi Gate) and XLV (Barā Gumbad mosque) bearing about sixty, seventy and a hundred and thirty inscriptions respectively.

*Quranic quotations.*—(b) In regard to the Quranic quotations the following texts are most often to be seen. It is difficult to decide which verses were meant exclusively for mosques and which for tombs as such a distinction does not seem to have been in the mind of the builders:—

- (i) The Throne Verse or *Āyat-u-l-Kursī*.
- (ii) The ninety-nine attributes of God preceded by verses 22-3 of chapter 59 entitled "Al-Hashr" (The Banishment).
- (iii) Verses 17-8 and 25-6 of chapter 3 entitled "Āl-i-'Imrān" (The Family of Amran).
- (iv) Verses 285-6 of chapter 2, entitled "Al-Baqarah" (The Cow).
- (v) Chapters 1, 109, 113, 114 and several long quotations from chapters 17, 36, 48, 55, 62, 67, 71 and 73.
- (vi) The 1st and 2nd Muslim creeds, entitled "*Kalima-i-Taiyib*" (Creed of Excellence) and "*Kalima-i-Shahādat*" (Creed of Witness), particularly the 1st *Kalima*.

<sup>1</sup> As in some English translations of the *Qurān* the chapters have been arranged chronologically, their arrangement has been so much upset that the *Qurān* as a whole has become entirely different from that of the Muslim world. In this Memoir, however, full reference in respect of Part ( ۲۴ ), Chapter ( ۲۵ ), Section ( ۲۶ ) and Verse ( ۲۷ ) has been quoted from the Arabic text of the Holy *Qurān* edited and translated by Maulvi Muḥammad 'Alī of the Ahmadiyya Anjuman-i-Ishā'at-i-Islām, Lahore.

<sup>2</sup> The Index is divided into four parts, viz., (a) Index of Quranic Verses, (b) Index of religious texts, other than the Quranic verses (c) Sayings, Mottos and Traditions, and (d) Non-historical Persian and Arabic verses.



(vii) The words 'Allāh,' 'Yā Allāhu,' 'Yā Fattāhu' 'Al-Mulkulillāhi,' 'Subhānallāh,' 'Ḥasbiyallāhu.'

(c) On the gravestones also the 'Throne verse' and the 1st Muslim creed are frequently found, but on the graves of the later Lodī and Mughal periods the phrase 'Huwal Ḥaiyu-l-lazī lā yamūtu' (He is living, never to die), verse 26-7 of chapter 55 entitled "Ar-Raḥmān" (The Beneficent) and verses 53 of chapter 39 entitled "Azzumar" (The Companies) are often inscribed.

(d) The tombs of martyrs are mostly graced by verses 154-5 of chapter 2 entitled "Al-Baqarah" (The Cow), and verses 168-9 of chapter 3 entitled "Āl-i-ʿImrān" (The Family of Amran). A question may arise as to why these verses embellish the tomb of Mīrzā 'Azīz Kokaltāsh (No. XXXIV) when it is a fact that he was never a martyr but died a natural death in 1033 A. H. (1623-4 A. D.). The reply in all probability is that he built his own tomb about the same time as that of his father Shamsu-d-Dīn Atgah Khān (No. XXXV) and the verses were carved under the impression that, like his father, he might also be killed by the supporters of his father's assassin Adham Khān, the youngest son of Akbar's wet-nurse Māham Anagah.

(e) Among the religious inscriptions under the Pathān kings right up to the close of the Saiyid dynasty, the traditions of the Prophet (احادیث) formed a chief factor, and regard seems often to have been paid to the fact that only such traditions were inscribed on the mosques or tombs as were connected with their character, e.g., the divine bliss promised to those who erected a mosque or provided it with a lamp or a prayer carpet, etc. The monuments of Sikandar Shāh Lodī largely bear Quranic texts, but traditional epigraphs, though sparingly used, are not entirely wanting.

(f) The fact that most of the traditions of the Prophet which grace the monuments are not traceable in the six recognized books of *Ḥadīth* (*vide* foot-notes) supports the common belief that the '*ʿIlm-i-Ḥadīth*' in India was systematized early in the 11th century A. H. by Shāh 'Abdu-l-Ḥaq Muḥaddith Dehlvi. Hence the authenticity of the traditions inscribed on the monuments, specially in regard to the exact words of the Prophet, cannot be guaranteed.

*Scripts.*—(g) The study of various scripts in different periods is no less interesting. Of the *Kūfic* and *Naskh* characters a number of varieties has been noticed. They may be supposed to have their peculiar value in regard to historical research: the *Kūfic* scripts, both plain and decorative, seem to have become less fashionable after the slave dynasty, for with a few exceptions all the Persian and Arabic epigraphs are to be found in various styles of *Naskh* only. A rare example of *Kūfic Tughrā* incised in plaster has, however, been discovered in monument No. XXXII (tomb of Khān-i-Khānān) where an appropriate text, *viz.*, the Prophet's last prayer on his deathbed, is recorded.

(h) Under the Mughals the (*Naskh*) *Tughrā* style, was prized most, and besides others the tomb of Atgah Khān bearing hymns in Arabic composed by a didactic author provides us with a well preserved specimen of it. The *Nasta'liq* lettering is the most modern of all scripts and is not traceable in inscriptions dating prior to 1530, the year of Humāyūn's accession.

## DELHI FORT.

## No. I.

(A) *BRIDGE* No. (1).

(B) In front of the barbican attached to the Lahore Gate.

(C) Built in 1811 in the reign of Akbar Shāh II, in place of the original drawbridge of wood.

(D) A Persian inscription in prose engraved on a marble slab, in *Nasta'liq* characters, records the erection of the bridge by Dilāwaru-d-Daula Robert Macpherson Bahādur Diler Jang for Akbar II in 1226 A. H. or 1811 A. D.

## No. II.

(A) *KHWĀBGĀH* (DORMITORY).

(B) On the south of the Dīwān-i-Khāṣ (No. V).

(C) Built by Shāh Jahān during the years 1639-48.

(D) On the southern and northern arches is a Persian inscription in prose engraved in *Nasta'liq* characters recording its erection between the 12th Zilhajja, 1048 A. H. (16th April, 1639 A. D.) and the 24th Rabī'u-l-Awwal, 1058 A. H. (18th April, 1648 A. D.) by Emperor Shāh Jahān.

## No. III.

(A) *MUTHAMMAN BURJ* (Octagonal Tower).

(B) To east of the *Khwābgāh* (No. II).

(C) Built by Shāh Jahān during the years 1639-48.

(D) On the western arch, in engraved *Nasta'liq* characters, in four lines.

(۱) اے بند پیاء و قفل بردل هشدار وے درختہ چشم پایے در گل هشدار

(۲) عزم سفر مغرب و ر در مشرق اے راہ زر پشت بمنزل هشدار

## Translation.

(1) "O thou who hast chains on thy legs and a lock on thy heart, beware ! and O thou whose eye-lids are sewn up and whose feet are in the mire, beware!"

(2) Bound towards the west with thy face towards the east, O traveller with thy back towards the goal, beware!"

## No. IV.

(A) *BALCONY*.

(B) On the east of the Muthamman Burj overlooking the Jumna.

(C) Built by Akbar Shāh II in 1808-9. It was from here that in 1911 Their Imperial Majesties King George V and Queen Mary showed themselves to their subjects assembled below.

(D) All along the arches there runs an engraved inscription in Persian verse in *Nasta'liq* letters recording its erection in 1223 A. H. (1808-9 A. D.) by Mu'īnu-d-Dīn Abu-n-Naṣr Akbar Shāh II.

## No. V.

(A) *DĪWĀN-I-KHĀṢ* (Hall of Private Audience).

(B) On the south of the *Khwābgāh* and *Muthamman Burj* (Nos. II and III).

(C) Built by *Shāh Jahān* during the years 1639-48 to discuss important state affairs with his ministers and privy councillors and to receive foreign ambassadors, etc.

It was here that the Persian invader *Nādir Shāh* received the submission of Emperor *Muḥammad Shāh* in 1739, and *Bahādur Shāh II*, the last titular King of Delhi, was tried for his life after the Indian Mutiny of 1857.

(D) Above the inner corner arches on the north and south the following Persian verse is written in duplicate in gold *Nasta'liq* letters:—

اگر فردوس بر رے زمین است      همین است و همین است و همین است<sup>1</sup>

*Translation.*

“If there is a paradise on the face of the earth, it is this, it is this, it is this.”

## No. VI.

(A) *BRIDGE* No. (2).

(B) In front of the barbican attached to the Delhi Gate.

(C) The same as note (C) on Bridge No. (1) noticed above.

(D) The same as note (D) on Bridge No. (1) noticed above.

## No. VII.

(A) *JĀMI' MASJID*<sup>2</sup>

(B) Near the south-west corner of the Parade Ground.

(C) Also known as the *Masjid-i-Jahānnumā*, this mosque was built by *Shāh Jahān* in 1650 at a cost of 10 lakhs of rupees, *vide* Inscription No. (2) under note (D) *infra*.

(D) (1) On the marble spandrels of the central arch is *یا هادی* (O Guide) in *Tughlā* letters engraved in black slate.

(2) Above the smaller side arches on the north and south of the central archway leading into the prayer chamber is a Persian inscription engraved in *Naskh* letters recording the erection of the mosque by *Shāh Jahān* in a period of six years on Friday the 10th of *Shawwāl*, 1060 A. H. (6th October, 1650 A. D.) at a cost of 10 lakhs of rupees.

(3) Prayer Chamber. Above the principal marble *mihrāb* bordered by a red sandstone cusped arch, in *Naskh* characters.

Two separate verses of the *Qurān*.

(a) Pt. XI, Ch. 9 entitled *التوبة* (The Immunity), Sec. 13, a portion of verse 108 preceded by *بسم الله الرحمن الرحيم* i.e., from *التقوى* up to *يحب المطهرين*

(b) Pt. XXIV, Ch. 39 entitled *الزمر* (The Companies), Sec. 6, Verse 53, but without *بسم الله الرحمن الرحيم* at the beginning.

<sup>1</sup> According to *Shāhnawāz Khān* this verse was composed by *Hazrat Amīr Khusrū* in praise of the Delhi of his time, *vide Ma'āshir-i-Umrā*, Vol. III, (published by the Asiatic Society of Bengal, Calcutta, 1309 H.), p. 464.

<sup>2</sup> Although the *Jāmi' Masjid* is not a protected monument yet it has been included in this book on account of its architectural, historical and epigraphical importance. No other unprotected monument has, however, been incorporated.

(4) On the white marble spandrels of the principal *mihrāb*, in circular medallions, in *Tughrā* characters.

يا غفار (O Forgiver).

(5) At the north-west corner of the central tank is a small area enclosed on the north, west and south by a white marble railing which bears a Persian inscription in *Nasta'liq* letters recording its construction in 1180 A. H. (1766 A. D.) by Muḥammad Taḥsīn, a eunuch, who had seen the Prophet at that spot in his dream.

### No. VIII.

(A) *SUNAHRI MASJID* (Golden Mosque).

(B) In *Muḥalla* Daryāganj, to south of the Fort.

(C) Built in 1751 by Nawwāb Qudsiya Begam who, though a dancing girl, became an influential *begam* in the *ḥaram* of Emperor Muḥammad Shāh and enjoyed a *manṣab* of 50,000 in the reign of her son Aḥmad Shāh.

(D) The mosque contains no inscription except the one above the central arch. It is in Persian verse in *Nasta'liq* characters recording its erection in 1164 A. H. (1751 A. D.) in the reign of Emperor Aḥmad Shāh by his mother Nawwāb Qudsiya Begam under the superintendence of Nawwāb Bahādur Jāwīd Khān.

### No. IX.

(A) *LĀL DARWĀZA*, also known as *Kābulī Darwāza*.

(B) To left of the Delhi-Muttra road, near the Koṭla Fīroz Shāh.

(C) It was probably the northern gate of Sher Shāh's Delhi built about the year 1540 A. D.

(D) The only inscriptional decoration it bears is the word *الله* inscribed in embossed *Naskh* letters in small circular bosses of red sandstone, four of which are to be seen on its north face and two on the west.

### No. X.

(A) *MOSQUE OF SHAIKH 'ABDU-N-NABĪ*.

(B) On the east of the Delhi-Muttra road beyond the Koṭla Fīroz Shāh.

(C) According to an Arabic inscription in verse (now placed in the Delhi Fort Museum of Archaeology) the mosque was built by Shaikh 'Abdu-n-Nabī Nu'mānī in 983 A. H. (1575-76 A. D.). He was the *Sadru-s-Sadūr* in the court of Akbar and was murdered in 992 A. H. (1584 A. D.) under the Emperor's orders probably at the instigation of Faizī, the elder brother of Abu-l-Faẓl, who had conceived an aversion to him on account of certain private affairs.

(D) The mosque is decorated throughout with circular discs containing the words *يا الله* (O God) or *يا فتاح* (O Opener). The western façade is embellished with four small circular medallions made of plaster bearing the phrase *بالحمد لله* (Praise be to Allāh) and with four large ones inscribed with the 1st Muslim creed, i.e., *لا اله الا الله محمد رسول الله* (There is no god but Allāh; Muḥammad is the Prophet of Allāh). The central compartment of the prayer chamber contains four plastered medallions, two large and two small, with the same Muslim creed artistically cut in them.

## No. XI.

(A) SHER SHĀH'S MOSQUE.

(B) To east of the Baṛā Darwāza in the Purānā Qila'.

(C) Erected by Sher Shāh Sūrī in 948 A. H. (1541-2 A. D.), it probably served as a model to Akbar in the construction of the Jāmi' Masjid at Fatehpur Sikri which it resembles in various details.

It is the common feature of a mosque to build a *mimbar* or pulpit to north of the principal *mihrāb*. But the fact that this mosque does not contain any pulpit nor is there any sign of its being demolished subsequently leads one to conclude that a wooden one was originally designed for the *Imām* to stand on when delivering a sermon on the occasion of congregational prayers.

(D) The inscriptions are mostly in embossed *Naskh* characters but in one or two instances the *Kūfī* script is also employed.(1) Round the central arch opening into the prayer chamber. *Qurān*, Pt. XXVI, Ch. 48 entitled الفتح (The Victory), Secs. 1-2, Verses 1-14, preceded by بسم الله الرحمن الرحيم :

(2) Round the arch to north of the central arch.

*Qurān*, Pt. XXIX, Ch. 73 entitled المزمّل (The Wrapped Up), Secs. 1-2, Verses 1-20, preceded by بسم الله الرحمن الرحيم .

(3) Round the arch to south of the central arch.

*Qurān*, Pt. XXIX, Ch. 67 entitled الملك (The Kingdom), Secs. 1-2, Verses 1-20, preceded by بسم الله الرحمن الرحيم .

(4) On the sides of the central arched entrance to the prayer chamber there are two red sandstone arched recesses containing in the middle a circular medallion bearing the 1st Muslim creed, and on the spandrels the word الله.

The west wall of the prayer chamber is provided with five arched recesses or *mihrābs*, bearing several non-historical epigraphs. Starting from the north the *mihrābs* bear the following inscriptions:—

(5) Round the 1st *mihrāb*.*Qurān*, Pt. I, Ch. 2 entitled البقرة (The Cow), Sec. 1, Verses 1-6, preceded by بسم الله الرحمن الرحيم .(6) On the red sandstone arch of the 1st *mihrāb*.*Qurān*, Pt. XXX, Ch. 107 entitled الماعون (The Alms), Verses 1-7, but only up to الذين هم يراؤن with بسم الله الرحمن الرحيم at the beginning.(7) On a white marble slab inside the 1st *mihrāb*.*Qurān*, Pt. III, Ch. 3 entitled آل عمران (The Family of 'Amran), Sec. 3, Verses 25-6, preceded by بسم الله الرحمن الرحيم .

(8) Under the above Inscription No. (7), on the arch of the recess.

*Qurān*, Pt. XII, Ch. 12 entitled يوسف (Joseph), Sec. 3, a portion of Verse 21 i.e., from الناس لا يعلمون up to ر الله غالب .(9) Under the above Inscription, No. (8), there are two red sandstone bosses containing the words يا فتاح or الله carved in *Naskh* letters.(10) Round the 2nd *mihrāb* to north of the central *mihrāb*.*Qurān*, Pt. XXVIII, Ch. 62 entitled الجمعة (The Congregation), Secs. 1-2, Verses 1-9, preceded by بسم الله الرحمن الرحيم .

The central bands of the outer marble arch are decorated with octagonal medallions bearing الفتاح (The Opener).

(11) Round the white marble arched recess inside the *mihrāb*.

Two separate chapters of the *Qurān*—

(a) Pt. XXX, Ch. 113 entitled الفلق (The Dawn), Verses 1-5, preceded by بسم الله الرحمن الرحيم .

(b) Pt. XXX, Ch. 114 entitled الناس (The Men), Verses 1-6, but without بسم الله الرحمن الرحيم at the beginning.

(12) Under the Inscription No. (11) *supra*, above the small arched recess of marble there appears the phrase سبحان الله (Praise be to Allāh) in embossed *Naskh* characters, الملك الله (Kingdom is for Allāh) in embossed *Tughlā* letters and لا اله الا الله محمد رسول الله (There is no god but Allāh, Muḥammad is the Prophet of Allāh) in *Kāfic* characters in relief.

Further below the phrases given under the Inscription No. (12), a Persian couplet is inscribed in *Naskh* lettering in relief.

تا جهان آباد باشد این مقام آباد باد  
خلق عالم اندرش هم خرم و هم شاد باد

*Translation.*

“So long as this world is populated, may this place be populated, (and) may the people of the world in it be happy and cheerful.”

(13) Inside the white marble arched recess in the 2nd *mihrāb*.

*Qurān*, Pt. XXX, Ch. 112 entitled الاخلاص (The Unity), Verses 1-4, preceded by بسم الله الرحمن الرحيم . Underneath it the 1st Muslim creed and the words الملك القدوس (The King, the Holy) are inscribed while, further below it, is the word الله which also appears on the other two discs decorating the spandrels of the arch of the recess.

(14) Round the 3rd or central *mihrāb*.

*Qurān*, Pt. XXII, Ch. 36 entitled يس (Yāsīn), Sec. 1, Verses 1-12, preceded by بسم الله الرحمن الرحيم .

(15) On the marble arch of the inner *mihrāb*.

*Qurān*, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 40, Verse 284.

(16) Round the arched recess inside the inner *mihrāb* noticed above.

*Qurān*, Pt. I, Ch. 1 entitled الفاتحة (The Opening), Verses 1-7, preceded by بسم الله الرحمن الرحيم and after this the words آمين الله كفى (So let it be. Allāh is enough).

(17) Above the arch of the recess in the central *mihrāb*.

The 1st Muslim creed preceded by بسم الله الرحمن الرحيم .

The spandrels of the arch are ornamented by the word الله and on the right and left of the inner marble recess are the phrases حسبي الله or سبحان الله beautifully inlaid in *Naskh* characters. The central bands of the marble arch are embellished with octagonal discs inscribed with the phrase حسبي الله (Allāh is enough for me).

(18) Round the arch of the fourth *mihrāb* immediately to south of the principal *mihrāb*.

*Qurān*, Pt. XXIX, Ch. 71 entitled نوح (Noah), Sec. 1, Verses 1-20, preceded by بسم الله الرحمن الرحيم .

\* It is the 1st Muslim creed, entitled كلمة طيب (Creed of Purity).

(19) On the marble arch.

*Qurān*, Pt. XVI, Ch. 18 entitled الكهف (The Cave), Sec. 12, Verses 107-10.

(20) On the stone slabs arranged in a semi-circle above the fourth *mihrāb*.

The same as Inscription No. 3(a) on Mont. No. VII (Jāmi' Masjid), p. 4.

(21) On the arch of the inner marble *mihrāb*.

Verses from two separate chapters of the *Qurān*—

(a) Pt. III, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 2, Verses 17-8, but only up to عند الله إلا سلام without being preceded by بسم الله الرحمن الرحيم.

(b) Pt. VII, Ch. 6 entitled الإناعام (The Cattle), Sec. 1, Verses 1-2, but without being preceded by بسم الله الرحمن الرحيم.

(22) On the white marble *mihrāb*.

*Qurān*, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34, Verse 255. This verse is known as the آية الكرسي (Throne Verse) and is generally inscribed on tombs and mosques, *vide* also Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad Shāh), p. 32, etc.

(a) Under the Throne Verse there appears the phrase سبحان الله in embossed *Naskh* letters, the 1st Muslim creed in *Kūfic* characters in relief, and الملك لله in embossed *Tughrā* lettering. Cf. also Inscription No. (12) *supra*.

(b) Further below, there are two Persian verses in embossed *Naskh* characters and they read as follows:—

(۱) الهی رحم کن کا لرد کانیم بخور دل جگر پالرد کانیم

(۲) عدايت را زمرزونی پديدار . که مادر کار خود کم بود کانیم

#### Translation.

(1) "O God, show mercy since we are polluted (with sins); with the blood of (our) heart our liver is washed.

(2) Make manifest (Thy) guidance properly for in our own work we have little wisdom."

(23) Inside the white marble arched recess in the same 4th *mihrāb*.

Under the word الله repeated twice is the 112th chapter of the *Qurān* entitled الاخلاص (The Unity), Verses 1-4 but without بسم الله الرحمن الرحيم at the beginning. Cf. also Inscription No. 13 above.

Underneath the above verses, the 1st Muslim creed and the phrases حسبى الله and الملك القدوس are inscribed in embossed *Naskh*.

(24) Round the arched recess in the fifth or southernmost *mihrāb*.

*Qurān*, Pt. XXVIII, Ch. 59 entitled العنكبوت (The Banishment), Sec. 3, Verses 21-4, but without بسم الله الرحمن الرحيم at the beginning.

(25) On the red sandstone arch of the above *mihrāb*.

*Qurān*, Pt. XXX, Ch. 105 entitled الفيل (The Elephant), Verses 1-5, preceded by بسم الله الرحمن الرحيم.

(26) On the white marble inner *mihrāb*.

*Qurān*, Pt. XXX, Ch. 109 entitled الكافرون (The Unbelievers), Verses 1-6.

(27) Under the Inscription No. (26) on arch of the marble recess.

لَا إِلَهَ إِلَّا اللَّهُ إِبْرَاهِيمَ خَلِيلَ اللَّهِ

*Translation.*

"There is no god but Allāh, Abraham is the Friend of Allāh."

Underneath this creed the word الله is seen repeated twice and further below it the words يا فتاح .

(28) The mosque is ornamented throughout, inside and outside, with small conical discs containing الله or one or the other of the following phrases:—

يا الله , الملك لله , سبحان الله , حسبي الله

**No. XII.**

(A) *TALĀQĪ GATE* (Forbidden Gate).

(B) The northern gate of the Purānā Qila'.

(C) Built in 940 A. H. (1533-4 A. D.) about the same time as the Barā Darwāza on the west (No. XIII).

(D) (1) On the east side of the entrance is a very faint inscription in Indian ink which is fast fading out. It seems to be a mere scribbling and reads as follows:—

فدحت ابواب الجنان وغلقت ابواب النيران \*

*Translation.*

"The gates of paradise are opened and the gates of hell are closed."

(2) The recess on the west side of the entrance also bears scribblings in Indian ink too faint to be deciphered. To interest the readers, however, a reading of the Persian verse recorded in the List of Hindu and Muhammadan Monuments in the Delhi Province (Vol. II, p. 94) is given below:—

این همایون خانه را یا رب نگهدار از خلل چون بنای خاصه سلطان زاده هر دو سر است<sup>1</sup>

*Translation.*

"O God preserve this house of Humāyūn (Lit. auspicious house) from damage....."

**No. XIII.**

(A) *BARĀ DARWĀZĀ* (Big Gate).

(B) The western gate of the Purānā Qila'.

(C) *Vide* note (C) on Mont. No. XII above.

(D) Only the uppermost story is embellished with discs containing the word الله in *Naskh* letters while there are faint traces of the following text written in Indian ink like the Inscriptions Nos. (1) and (2) on Mont. No. XII (*Talāqī Gate*):—

The same as Inscription No. (8) on Mont. No. XI (*Sher Shāh's Mosque*), p. 6.

\* It is not a Quranic verse, but it seems to be a portion of the Prophet's tradition praising the sacred month of *Ramāzān* and promising Divine bliss to the Muslims who keep fasts during that month.

<sup>1</sup> "The 2nd hemistich is not clear and cannot be read with certainty."



## No. XIV.

(A) *HUMĀYŪN DARWĀZĀ*.

(B) The southern gate of the Purānā Qila'.

(C) Built in 950 A. H. (1543-4 A. D.) in the reign of Sher Shāh.

(D) There is no Quranic or non-historical epigraph anywhere, but very faint traces of an inscription in Persian verse written in *Nasta'liq* letters in Indian ink are to be seen recording the date of the erection of the gate in 950 A. H. (1543-44 A. D.) by order of Ghāzī Khān Lohānī in the reign of Sher Shāh Sūrī.

## No. XV.

(A) *KHAIRU-L-MANĀZIL MOSQUE*.

(B) On the west side of the Delhi-Muttra road and to south-west of the Purānā Qila'.

(C) Built by Akbar's wet nurse Māham Anagah in 969 A. H. (1561-2 A. D.) under the superintendence of Shihābu-d-Dīn Aḥmad Khān.

(D) (1) Over the central arch of the prayer chamber is an historical epigraph in Persian verse assigning the erection of the mosque to Māham Anagah, a wet nurse of Emperor Akbar under the superintendence of Shihābu-d-Dīn Aḥmad Khān. The chronogram of its erection was found in the words "*Khairu-l-Manāzil*". (The best of the houses) yielding 969 A. H. (1561-62 A. D.).(2) Round the central arch leading into the prayer chamber. Fragmentary. *Qurān*, Pt. XV, Ch. 17 entitled بنى اسرائيل (The Israelites), Sec. 1, Verses 1-8, preceded by بسم الله الرحمن الرحيم.(3) Round the central *mihrāb* in the prayer chamber, in *Naskh* characters cut in plaster. Fragmentary. آية الكرسي (Throne Verse) but without بسم الله الرحمن الرحيم at the beginning. Cf. Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8, etc.(4) The prayer chamber is ornamented with circular medallions made of lime plaster bearing one or the other of the following words and phrases in *Naskh* letters in incised plaster:—

عجلوا [ الصلوة قبل الفرت و عجلوا ] التوبة [ قبل الموت ] \* , يا الله , الله , يا فتاح , الملك الله

## No. XVI.

(A) *MOSQUE* (Nameless).(B) Situated in a dilapidated building, locally known as the *Sarāi*, at village Azimganj.

(C) Nothing of it is to be seen except a much damaged pucca court and an arch. It seems to be a monument of the Mughal period.

(D) The spandrels of the arch *in situ* are ornamented with circular medallions bearing the following fragmentary inscription in *Naskh* characters cut in plaster.

عجلوا [ الصلوة قبل الفرت و عجلوا ] التوبة [ قبل الموت ] \*

\* It is neither a Quranic verse nor a tradition of the Prophet, but according to Imām Fakhr-u-d-Dīn Rāzī, author of the *Ḥadāiq-i-Anwār*, it is a saying attributed to Ḥazrat 'Alī bin Abī Ṭālib, a son-in-law of the Prophet. In some places it is also found as عجلوا بالصلوة قبل الفرت وعجلوا بالتوبة قبل الموت

*Translation.*

“(Haste with) prayer before the expiry (of its time) and haste (with repentance) before death (overtakes you)”.

**No. XVII.**

(A) *UNKNOWN TOMB* locally known as *SUNDARWĀLĀ BURJ*.

(B) About 270 yards to the north of the north-east corner of Bū Ḥalīma's garden adjoining the enclosure of Humāyūn's tomb.

(C) In style the monument belongs to the Mughal period, but nothing is so far known about its history.

(D) (1) Externally the tomb is ornamented by large lime plaster medallions inscribed with the 1st Muslim creed but there are smaller ones also bearing the words *يا فتاح* or *الله*.

(2) The interior is embellished with exquisite plaster decoration and at a height of 7 ft. 2 in. from the floor there runs the 62nd Chapter of the *Qurān*, entitled *الجمعة* (The Congregation), Verses 1-9, but only up to *نا سورا الى ذكر الله* and with *بسم الله الرحمن الرحيم* at the beginning. Cf. also inscription No. (10) on Mont. No. XI (Sher Shāh's mosque), p. 6, etc.

**No. XVIII.**

(A) *UNKNOWN TOMB* locally known as *MANHĀRĪWĀLĀ GUMBAD*.

(B) Some 350 yards to the north-west of Sundarwālā Burj (No. XVII).

(C) It is a Mughal monument very similar to Mont. No. XX (*Ch'hoṭā Batāshewālā Gumbad*) *infra*.

(D) (1) The exterior is ornamented with large circular medallions made of lime plaster bearing the 1st Muslim creed, and smaller ones containing *يا الله* or *يا بديع* or *يا فتاح*.

(2) Inside the tomb, in *Naskh* characters incised in plaster.

*Qurān*, Pt. XII, Ch. 12 entitled *يوسف* (Joseph) Secs. 4-5, Verses 34-40, but only up to *والاياه تعبد*, *vide* also Inscription No. (2) on Mont. No. XX (*Ch'hoṭā Batāshewālā Gumbad*), p. 12.

**No. XIX.**

(A) *CHHOTĀ BATĀSHEWĀLĀ MAHAL*.

(B) About 40 yards from the tomb of Mirzā Muẓaffar Ḥusain locally known as *Barā Batāshewālā Mahal* (No. XXI).

(C) *Vide* note (C) on Mont. No. XVIII *supra*.

(D) (1) The ceiling and the walls inside are ornamented with circular medallions made of lime plaster containing the 1st Muslim creed in *Naskh* letters.

(2) The interior bears in *Naskh* characters a mutilated inscription consisting of verses from two separate chapters of the *Qurān*—

(a) *آية الكرسي* or Throne Verse, *vide* Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(b) Pt. XXIX, Ch. 73 entitled *المزمل* (The Wrapped Up,) up to the end, *vide* also Inscription No. (2) on Mont. No. XI (Sher Shāh's mosque), p. 6.

(3) The central gateway facing west (now missing) was originally decorated with a Persian inscription in *Nasta'liq* characters, fragments of which are still to be seen. They are as follows:—

مثال تو دولت ازلی . . . . .

چیز دیگر افزوده . . . . .

. . . . .

. . . . .

#### Translation.

.....like thee the eternal wealth.....  
 .....another thing was added.....  
 .....  
 .....

#### No. XX.

*UNKNOWN TOMB*, locally known as *CHHOTĀ BATĀSHEWĀLĀ GUMBAD*.

(B) On the north-east of Humāyūn's tomb at a distance of about 250 yards from the garden enclosure.

(C) *Vide* note (C) on Sundarwālā Burj (No. XVII).

(D) (1) The monument was originally ornamented, both internally and externally, by plastered medallions containing the words *يا الله* or *الله* or *الملك لله* or the 1st Muslim creed, traces of which are still to be found here and there. Four large medallions made of lime plaster are inscribed with the 1st Muslim creed in *Naskh* letters and they decorate the spandrels of the eastern and western arches.

(2) Inside the *Gumbad*, at a height of 7 ft. 6 in. from the floor, in *Tughrā* characters incised in plaster.

The same as Inscription No. (2) on Mont. No. XVIII (Unnamed Tomb locally known as Manhārīwālā Gumbad), p. 11.

(3) A fragmentary Persian inscription in *Nasta'liq* characters in incised plaster is still traceable on the dado panels. It is in verse and reads as follows:—

چون صد شهید است . . . . . (۱)

بان آهی که گردن را کلید است

. . . . . (۲)

. . . . .

. . . . . (۳)

. . . . .

. . . . . (۴)

. . . . .

- . . . . . (3)
- . . . . .
- . . . . . (4)
- . . . . .
- . . . . . (v)
- . . . . .
- (A) خُداوند که مشتاقانِ این راه
- . . . . .

*Translation.*

- (1) ".....is like a hundred martyrs, with the sigh which is a key to (the lock of) the heavens.
- (2) .....
- (3) .....
- (4) .....
- (5) .....
- (6) .....
- (7).....is on the threshold of thy kindness.....
- (8) O Lord, that the seekers of this path,.....

**No. XX (A).**

(A) *LAKKARWALA GUMBAD.*

(B) To north-west of *Chhotā Batāshewālā Gumbad* (No. XX).

(C) *Vide* note (C) on *Sundarwālā Burj* (No. XVII).

(D) The interior bears the following inscriptions:—

(1) On the spandrels of the arches on the north, south and east, in *Naskh* letters cut in plaster.

1st Muslim creed in large circular medallions.

(2) On the spandrels of the arched recesses on either side of the four arches there are small circular medallions bearing the words *یا نتاح* in *Naskh* characters cut in plaster.

(3) On the spandrels of the arched recesses above the Inscription No. (2) on all the four sides, in *Naskh* letters cut in plaster.

*یا الله* in small circular medallions.

(4) On the spandrels of the arched window above the entrances on the north, south and west, there are small circular medallions inscribed with the words *یا بدنح*

(5) Above the niches inside the tomb in embossed *Naskh* letters cut in plaster.

*Qurān*. Pt. XII. Ch. 12 entitled *یوسف* (Joseph), Secs. 4-5, Verses 34-40, preceded by *بسم الله الرحمن الرحيم* Cf. also Inscription No. (2) on Mont. No. XVIII (Unknown Tomb), p. 11, etc.

## No. XXI.

(A) *BARĀ BATĀSHEWĀLĀ MAḤAL*.

(B) About 90 yards to north of the north-west corner of the garden of Humāyūn's tomb (No. XXIV).

(C) It is the tomb of Mirzā Muẓaffar Ḥusain who died in 1012 A. H. (1603-4 A. D.). He was a Timurid both on his father's and mother's sides. His wife, Sulṭān Khānam, was the eldest daughter of Emperor Akbar and his sister, Nūru-n-Nisā, was married to Prince Salīm (afterwards Emperor Jahāngīr).

(D). (1) The tomb is externally ornamented on the east and west by large plastered medallions bearing the 1st Muslim creed, while the interior is embellished with small discs made of plaster containing the 1st Muslim creed and the words *يا الله*. In the eastern room there are a few circular medallions inscribed with the words *يا قائم يا دایم* (O Self-subsisting, O Ever-lasting) incised in plaster.(2) The western room is decorated, as usual, with the same sort of circular medallions made of plaster, but they bear the 1st Muslim creed or the words *يا بدیع* or *يا رهاب*. Again, there are four plastered medallions containing, in the middle, the words *يا فتاح* in *Tughrā* characters and, around them, the names of the Prophet's four sons *طیب طاهر قاسم ابراعیم* (Ṭaiyib, Ṭāhir, Qāsim and Ibrāhīm) in *Naskh* letters.(3) The east wall of the west room bears scribblings in Indian ink. They are of historical nature since there is one inscription, dated the 28th Ṣafar, 13th year of the reign of Shāh Jahān, corresponding with 1050 A. H. (1640-1 A. D.) in *Shikasta* characters, mentioning that one Dalīp Chānd stayed here for some time.(4) Immediately opposite to the west entrance is a niche above which there is a Persian couplet written in Indian ink in *Nasta'liq* letters. The 1st hemistich is obliterated but the 2nd reads as follows:—

گنبدے شکل بخاری چو گنبد ارق

*Translation.*

“A dome (light) as the vapour (and high) as the blue dome (of the heaven).”

(5) An historical inscription in Persian verse appears on the southern entrance to the central chamber recording the name of the scribe, ‘Abdu-n-Nabī Al-Ḥusainī, and the chronogram of the death of Mirzā Muẓaffar Ḥusain yielding the date 1012 A. H. (1603-4 A. D.).

## No. XXII.

(A) *NILĪ CHHATRĪ* or the tomb of Naubat Khān.

(B) At the 3rd milestone and some 25 yards east of the Delhi-Muttra road.

(C) The tomb is said to have been built by Naubat Khān, a noble at the court of Emperor Akbar, during his lifetime.

(D) (1) The exterior of the tomb appears to have been originally ornamented with Quranic quotations, traces of which are still visible. In some places only *قال الله تبارک و تعالی* (The Holy and Most High Allāh said) is readable while in two places fragments of verses 26-7 of Ch. 55 entitled *الرحمن* (The Merciful)

are to be seen, *vide* also inscription No. (2) on Mont. No. XXIV (Humāyūn's Tomb), p. 16.

Inside the tomb chamber only *بسم الله الرحمن الرحيم* (In the name of Allāh, the Beneficent, the Compassionate) appears twice in a much damaged condition, while fragments of the following Quranic texts in *Naskh* characters are also to be found here and there though they are much worn out.

(2) Pt. XXVIII, Ch. 62 entitled *الجمعة* (The Congregation) up to the end, *vide* also Inscription No. (10) on Mont. No. XI (Sher Shāh's mosque), p. 6, etc.

(3) Pt. XXIII, Ch. 37 entitled *الصف* (The Rangers), Sec. 5, Verses 180-2.

### No. XXIII.

(A) *SABZ BURJ*.

(B) At the junction of the Delhi-Muttra road and the road from Safdar Jang to Humāyūn's tomb.

(C) Locally so called, the monument is a tomb erected in the early Mughal period.

(D) The exterior is ornamented by several circular medallions, large and small, made of lime plaster, containing the 1st Muslim creed in *Naskh* letters, but there is no inscription inside the tomb chamber.

### No. XXIV.

(A) *HUMĀYŪN'S TOMB*.

(B) About two furlongs to east of the Delhi-Muttra road between the 3rd and 4th milestones.

(C) The tomb, often styled as "The Graveyard of the house of Timūr", was erected in 973 A. H. (1565 A. D.) by Humāyūn's wife, Ḥamīda Bānū Begam, the mother of Emperor Akbar, at a cost of fifteen lakhs of rupees.

Besides the grave of Emperor Humāyūn there are about 150 graves in the cells below, and several *Ta'wīzes* inside the mausoleum proper and on the paved platform around it. None of them, except two, bears any historical inscription and unfortunately no record is available regarding their identification, although according to local tradition the following distinguished members of the royal family lie buried there:—

(i) Dārā Shikoh.

(ii) Muḥammad A'zam Shāh.

(iii) Jahāndār Shāh.

(iv) Farrukhsiyar.

(v) Rafī'u-d-Daula.

(vi) Rafī'u-d-Darajāt.

(vii) Aḥmad Shāh.

(viii) 'Ālamgīr II.

(D) (1) On the top of the finial is the 1st Muslim creed in *Naskh* characters.

(2) The south-west corner chamber contains two marble *ta'wīzes* or grave-stones, said to mark the graves of Shāh 'Ālam Bahādur Shāh and his wife. The female gravestone bears the *آية الكرسي* (Throne Verse) preceded by *بسم الله الرحمن الرحيم*

in embossed *Naskh* characters on three sides of it, while on the top surface there appear the 26th and 27th verses of Ch. 55 entitled الرحمن (The Merciful) vide also Inscription No. (1) on Mont. No. XXII (Nili Chhatrī), pp. 14-15.

(3) The south-east corner chamber contains three marble *ta'wīzes* traditionally known to be the graves of three of Humāyūn's daughters—(a) The first on the east bears آية الكرسي (Throne Verse) on three sides of it in embossed *Naskh* characters with the year 988 (A. H. or 1580-1 A. D.) on the west side. On the top of it there appear the 1st Muslim creed in *Naskh* letters and below it verses 26-7 of Ch. 55 entitled الرحمن (The Merciful) in embossed *Tughrā* characters.

(b) The 2nd grave bears the same inscriptions as the 1st, No. 3(a) *supra* except that it is undated.

(c) The 3rd grave also is inscribed like the 1st grave No. 3 (a) but the date on its western side is 1001 (A. H. or 1592-3 A. D.).

(4) The north-east corner chamber contains two white marble *ta'wīzes* related to cover the graves of Humāyūn's wife, Hāmīda Bānū Begam, commonly called Nawwāb Hājī Begam, and her sister—(a) the one on the east, i.e., the so called grave of Hājī Begam's sister, bears آية الكرسي or Throne Verse as noticed on grave No. 3 (a) *supra*, but the date on it is 990 (A. H. or 1582 A. D.).

(b) The gravestone of Hājī Begam has its top plain and uninscribed, but on the three sides of it the Throne Verse is inscribed.

(5) To the north-west of the mausoleum proper, on the stone-paved terrace is a marble grave, three sides of which bear the Throne Verse, while on the 4th or south side there appears an historical inscription recording the name of its occupant Muḥammad Sulṭān, son of Roṣhan Koka, and the year 978 A. H. (1570-1 A. D.).

Roṣhan Koka was one of the few adherents of Humāyūn during his exile and is frequently mentioned in the *Humāyūn Nāma* of Gulbadan Bānū Begam.

(6) On the marble *ta'wīz*\* to south of the grave No. (5) noticed above, in embossed *Naskh* characters.

(a) On the west side.

*Qurān*, Pt. II, Ch. 2 entitled البقرة (The Cow), Sec. 19, Verses 154-5, but without being preceded by بسم الله الرحمن الرحيم and the last verse being quoted only up to ولنبلونكم بشيء.

(b) On the east side.

*Qurān*, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 17, Verses 168-9, but without being preceded by بسم الله الرحمن الرحيم and the last verse being only up to من فضله.

(c) On the top surface.

\* The grave is supposed by some to be that of Dārā Shikoh, the eldest son of Shāh Jahān, who was killed by his brother, Emperor Aurangzeb. But the assumption is evidently erroneous inasmuch as Aurangzeb could certainly not have tolerated the idea of Dārā being entitled a martyr and himself consequently a cursed assassin, when in contemporary histories both he and his son Sulaimān Shikoh are repeatedly mentioned as "Undignified" (سلیمان بے شکوہ or دارا بے شکوہ). It may be the grave of one of the so many Mughal princes killed in battles or by treachery.

*Qurān*, Pt. XXVII, Ch. 55 entitled الرّحمن (The Beneficent), Sec. 2, Verses 26-7, *vide* also Inscription No. (2) *supra*.

(7) On the east side of the stone-paved terrace is a *ta'wiz* of red sandstone bearing a Persian inscription which records the name of the occupant of the grave, Sangī Begam, daughter of Muḥammad 'Ālamgīr II, and the year of her death 1181 A. H. (1767 A. D.).

(8) In the north-west corner of the compound of Humāyūn's mausoleum there are seventeen graves, only three of which are inscribed. One of them bears بسم الله الرحمن الرحيم and the other two only the 1st Muslim creed in *Naskh* characters.

### No. XXV.

#### (A) TOMB OF THE "BARBER."

(B) In the enclosure of Humāyūn's tomb, at the south-east corner.

(C) Nothing can be said with certainty about the persons who lie buried here or about the legend as to how the building came to be called the "Tomb of the Barber." It contains two marble graves, one of a male bearing a *qalamdān* and the other of a female bearing a *takhlī*.

(D) (1) On the north, east and west sides of the *ta'wiz* covering the grave of a male, in *Naskh* letters.

آية الكرسي or Throne Verse, *vide* Inscription No. (22) on Mont. No. XI (Sher Shāh's Mosque), p. 8, Inscription No. (2) on Mont. No. XXIV (Humāyūn's tomb), p. 15, etc.

(2) On the top surface of the above gravestone يَا فَتَّاح is inscribed in *Tughhrā* characters and the 1st Muslim creed in *Naskh*.

(3) On the north, east and west sides of the *ta'wiz* covering the grave of a female, in embossed *Naskh* characters.

The Throne Verse as in Inscription No. (3) on Mont. No. XXIV (Humāyūn's tomb), but the date on its west side is 999 (A. H. 1590-1 A. D.).

(4) On the top surface of the above *ta'wiz*.

Verses 26-27 of Ch. 55 entitled الرّحمن (The Beneficent) but the year 999 (A. H. 1590-91 A. D.) under the last word الاكرم . Cf. also Inscription No. (3) on Mont. No. XXIV (Humāyūn's tomb), p. 16, etc.

### No. XXVI.

#### (A) NILI MASJID (Blue Mosque).

(B) It is a small wall mosque situated within the enclosure of Humāyūn's tomb on the south.

(C) It seems to belong to the early Mughal period.

(D) (1) The western *mīhrāb* is ornamented with two semi-circular medallions made of plaster bearing the words يَا حَافِظ (O Guardian) in *Tughhrā* letters.

(2) The other inscriptional decorations are (a) two plastered discs containing the 1st Muslim creed in *Naskh* letters, and (b) another plastered disc, between



them, bearing the following inscription in *Kūfic Tughrā* characters artistically inscribed in plaster:—

اللهم اغفر لي وارحمني والحقني بالزئيق إلا على

For a translation of the above, *vide* Inscription No. (4) on Mont. No. XXXII (Tomb of *Khān-i-Khānān*), p. 21.

(3) The 1st Muslim creed in *Naskh* letters appears also on the plastered medallions decorating the central entrance on the east and also the top of the plastered grave situated at the south-east corner of the court of the mosque under notice.

### No. XXVII.

(A) *NILĀ GUMBAD* or tomb of FAHĪM *Khān*.

(B) To south-east of Humāyūn's mausoleum, outside the walled enclosure.

(C) The tomb is believed to have been erected by *Khān-i-Khānān* 'Abdu-r-Rahīm *Khān* in 1034 A. H. (1624-25 A. D.) over the remains of his faithful attendant, Fahīm *Khān*, who was killed in action against Mahābat *Khān*, his master's deadly enemy. The absence of the grave leads some people to suppose that it was a place of recreation built by Humāyūn for himself, but the idea implied in the epigraphs detailed below suggests that it was decidedly a tomb and could never have been designed for recreation purposes.

(D) The interior of the domed structure is ornamented by seven small plastered medallions, the four on the east and west bearing يا فتاح (O Opener), while the three on the north and south يا ستر or O Veiler (of sin). Besides these there are sixteen large circular medallions decorating the spandrels of the inner arches. Eight of them contain floral decorations in incised plaster whereas the remaining eight are inscribed. Those on the east and west bear in *Tughrā* characters the verses 26-7 of Ch. 55 entitled الرحمن (The Merciful), and those on the north and south bear the 1st Muslim creed in *Naskh* characters cut in plaster.

### No. XXVIII.

(A) *AFSARWĀLĀ GUMBAD*.

(B) To south-west of the western gate of Humāyūn's tomb (No. XXIV).

(C) Nothing is known so far about the history of the tomb, but according to a date inscribed on one of the graves in the tomb chamber it is supposed to have been built about the year 974 A. H. (1566-67 A. D.).

(D) The tomb chamber contains four graves—two of white marble, the third of red sandstone and the fourth of rubble masonry. Only one of them made of white marble is inscribed, the Throne Verse appearing in *Naskh* letters on its north, east and west sides and Verses 26-27 of Ch. 55 entitled الرحمن (Beneficent) in *Tughrā* characters on its top. The figure 974 inscribed on the west face of the *ta'wiz* probably stands for the date of the death of the deceased. *Cf.* also Inscription No. (2) on Mont. No. XXIV (Humāyūn's tomb), p. 16.

## No. XXIX.

(A) *MOSQUE OF AFSARWĀLĀ.*

(B) Attached to the Afsarwālā Gumbad (No. XXVIII).

(C) *Vide* note (C) on Afsarwālā Gumbad (No. XXVIII).

(D) Ornamented circular medallions with the words  $\text{يا فتاح}$  or  $\text{الله}$  incised in them decorate the mosque, while on the southern face of the pulpit two stone bosses containing  $\text{الله}$  are to be seen. Besides these, there are six large medallions bearing the 1st Muslim creed in *Naskh* letters incised in plaster and there are traces of similar decorations elsewhere also which have since peeled off.

## No. XXX.

(A) *TOMB OF 'ĪSĀ KHĀN.*

(B) On the south of Bū Ḥalīma's garden, near the western entrance of Humāyūn's tomb.

(C) The tomb contains the remains of 'Īsā Khān Niyāzī, a nobleman at the court of Sher Shāh Sūrī and the chief supporter of Islām Shāh Sūrī against his elder brother Muḥammad 'Ādil. According to an inscription over the western *mihrāb* in the mortuary chamber the tomb was built in 954 A. H. (1547-48 A. D.) by Masnad-i-'Ālī 'Īsā Khān, son of Niyāz Aghwān, the chief chamberlain.

(D) (1) Several circular medallions bearing the words  $\text{حسبى الله}$  or  $\text{يا الله}$  or  $\text{يا فتاح}$  decorate the exterior of the tomb, while the tomb chamber is embellished with smaller ones inscribed with the word  $\text{الله}$  only.

(2) The tomb chamber contains six graves altogether: two of them made of marble are more imposing than the rest and bear the Throne Verse with the word  $\text{الله}$  repeated twice underneath in embossed *Naskh* letters.

(3) Round the western arch in the tomb chamber, in *Naskh*.

*Qurān*, Pt. XXVIII, Ch. 62 entitled  $\text{الجمعة}$  (The Congregation), Secs. 1-2, Verses 1-11, preceded by  $\text{بسم الله الرحمن الرحيم}$  *vide* also Inscription No. (10) on Mont. No. XI (Sher Shāh's mosque), p. 6, etc.

(4) On the western arch noticed above, in *Naskh* characters.

The same as Inscription No. (7) on Mont. No. XI (Sher Shāh's mosque), p. 6.

(5) Underneath the Inscription No. (4) noticed above, in *Naskh* letters.

*Qurān*, Pt. IV, Ch. 3 entitled  $\text{آل عمران}$  (The Family of Amran), Sec. 10, Verse 94-95, preceded by  $\text{بسم الله الرحمن الرحيم}$

(6) Inside the western *mihrāb*.

Two separate texts followed by the word  $\text{الله}$  repeated twice.—

(a) The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shāh's mosque), p. 8, but preceded by  $\text{بسم الله الرحمن الرحيم}$ .

(b) The 2nd Muslim creed entitled  $\text{كلمه شهادت}$  (Creed of Witness), *vide* Inscription No. 4(a) on Mont. No. XLV (Barā Gumbad Mosque), p. 34, etc.

(7) Above the arch is fixed a red sandstone slab bearing an inscription, of six lines the first four lines of which contain the Throne Verse (*vide* Inscription No. 22 on Mont. No. XI—Sher Shāh's mosque, p. 8) and the remaining two lines

an historical epigraph in Persian prose recording the erection of the tomb in 954 A. H. (1547-48 A. D.) by Masnad-i-‘Ālī ‘Īsā Khān, son of Niyāz Aghwān, the Chief Chamberlain.

(8) Around the above arch, in *Naskh* characters.

*Qurān*, Pt. X, Ch. 9 entitled التوبة (The Immunity), Sec. 8, Verses 60-63, preceded by بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

(9) The centre of the intrados of the dome is painted in colours and contains the Throne Verse without بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ incised in plaster in *Naskh* characters.

Cf. also Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8, etc.

### No. XXXI.

(A) MOSQUE OF ‘ĪSĀ KHĀN.

(B) In Kotla of ‘Īsā Khān. to the south of Bū Ḥalīma's garden.

(C) Contemporaneous with the tomb of ‘Īsā Khān (No. XXX).

(D) (1) On the central *mihrāb*, in *Naskh* characters.

*Qurān*, Pt. VIII, Ch. 7 entitled العراف (The Elevated Places), Secs. 3-4, Verses 31-34, preceded by بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

(2) Inside the central *mihrāb*, in *Naskh* characters.

The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shāh's mosque), p. 8, but preceded by بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

(3) Under the above Inscription No. (2) is only بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ in embossed *Naskh* characters, while throughout the mosque small circular discs bearing the word الله are to be seen.

### No. XXXII.

(A) TOMB OF KHĀN-I-KHĀNĀN ‘ABDU-R-RAḤĪM KHĀN.

(B) To south-west of Humāyūn's tomb and about 150 ft. to the south of the Delhi-Muttra road at the 6th furlong past the 3rd milestone.

(C) The mausoleum contains the remains of ‘Abdu-r-Raḥīm Khān-i-Khānān, the son of Akbar's regent Bairam Khān. He was a learned man and the title of Khān-i-Khānān was conferred on him by Emperor Akbar. He died in 1036 A. H. (1626-27 A. D.).

(D) (1) The exterior is ornamented with small red sandstone discs containing the words لا اله الا الله in embossed *Naskh* characters.

(2) Inside the tomb chamber there are small plastered medallions bearing the 26th and 27th verses of Ch. 55 entitled الرحمن (The Beneficent), vide Inscription No. (1) on Mont. XXII (Nīlī Chhatrī), pp. 14-15, etc.

(3) The spandrels of the north and south arches are embellished with large circular medallions containing the words يا حنان in *Tughṛā* characters preceded by بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ in *Naskh* letters.

(4) On the east and west sides in the tomb chamber upstairs there are large circular medallions, made of plaster, bearing in ornamental *Kūfic Tughrā* characters the following inscription:—

اللهم اغفر لي وارحمني والحقني بالرفيق الاعلى \*

*Translation.*

“O Allāh, forgive me (my sins) and have mercy on me and unite me with (Thee,) the Most Exalted Friend.”

(5) The interior of the eastern and western entrances to the tomb chamber is ornamented by eight plastered medallions, four on each side, bearing in *Naskh* letters the 112th chapter of the *Qurān* entitled *الخلاص* (The Unity), Verses 1-4, *vide* also Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque). p. 7.

**No. XXXIII.**

(A) *KĀLĪ MASJID* or *Sanjar Masjid*.

(B) About 50 ft. to the east of Andar Kot which occupies the south-west portion of the village Nizamuddin.

(C) Built in 772 A. H. (1370-71 A. D.) by Jūnān Shāh Khān-i-Jahān, the prime minister of Fīroz Shāh Tughlaq.

(D) There is no Quranic or non-historical inscription inside or outside the mosque, but on the eastern doorway there is a Persian epigraph in prose, in embossed *Naskh* letters, assigning the erection of the mosque to Jūnān Shāh Maqbūl entitled Khān-i-Jahān, son of Khān-i-Jahān, in 772 A. H. (1370-71 A. D.) during the reign of Emperor Fīroz Shāh Tughlaq.

**No. XXXIV.**

(A) *CHAUNSAṬH KHAMBĀ* (Sixty-four Pillars).

(B) In village Nizamuddin, to south-east of Atgah Khān's tomb (No. XXXV).

(C) The monument, so called on account of the sixtyfour pillars in it, is really the tomb of Mirzā 'Azīz Kokaltāsh, the foster brother of Emperor Akbar, built by him during his lifetime. In 1033 A. H. (1623-24 A. D.) he died at Ahmedabad whence his remains were brought to Delhi to be buried near the tomb of his father Shamsu-d-Dīn Atgah Khān (No. XXXV).

The inscriptions are mostly in embossed *Naskh* characters. The verses on the outer face of the entrances being those generally inscribed on the tombs or graves of martyrs—*vide* Inscriptions Nos. 6 (a) and (b) on Mont. No. XXIV (Humāyūn's tomb), p. 16, and Inscriptions Nos. (2), (4) and (6) on Mont. No. XXXV (Tomb of Atgah Khān), pp. 23-24—a question may arise as to why they grace the tomb of Mirzā 'Azīz who was never a martyr but died a natural death. A reply to it in all probability is that the tomb was built by the Mirzā

\* It is the last prayer of the Prophet on his death-bed, *vide Al-Jāmi'u-s-Ṣaḡḡir*. Pt. I (Cairo edition, 1306), p. 47. The Prophet expired with the words رَفِيقُ الْاَعْلَى (O Most Exalted Friend) on his lips. Of all the epigraphs collected in this Memoir it is the most interesting on account of its unique and rare script. So far as my knowledge goes no specimen of Ornamented *Kūfic Tughrā* has as yet been published or its reading recorded anywhere. *Of* also Inscription No. (2) on Mont. No. XXVI (Nili Masjid in Humāyūn's tomb). pp. 17-18.

about the same time as the tomb of his father Atgah Khān under the impression that he too might receive martyrdom at the hands of the supporters of his father's assassin, Adham Khan, a foster brother of Emperor Akbar.

(D) (1) On the outside of the western entrance.

The same as Inscription No. 6 (b) on Mont. No. XXIV (Humāyūn's tomb), p. 16, but preceded by قال الله تعالى (The Most High Allāh said) and running only up to يزقن .

(2) On the outside of the northern entrance.

*Qurān*, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran) Sec. 17, Verse 169, *vide* also Inscription No. 6 (b) on Mont. No. XXIV (Humāyūn's tomb), p. 16.

(3) On the outside of the eastern entrance.

The same as Inscription No. 6 (a) on Mont. No. XXIV (Humāyūn's tomb), p. 16, but only up to ولكن لا تشعرون .

Inside the tomb chamber, which is a pillared hall, there are ten graves, of shell plaster and the rest of white marble. Five of them are uninscribed and on two of them only the 1st Muslim creed is to be seen on the top surface. Two graves, more prominent than the rest, situated near the western door, and those of Mīrzā 'Azīz Kokaltāsh and his wife and bear the following inscriptions:—

(4) On the north, east and west sides of the gravestone of the wife of Mīrzā 'Azīz Kokaltāsh just against the western entrance to the tomb.

آية الكرسي or Throne Verse, *vide* Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8.

On the top is inscribed the 1st Muslim creed in *Nasta'liq* letters.

(5) The grave of Mīrzā 'Azīz Kokaltāsh is immediately on the east of that of his wife. It is most elaborately carved in floral designs, and the Throne Verse without بسم الله الرحمن الرحيم is inscribed on all sides of the gravestone except the south side which is generally uninscribed. The year 1033 (A. H. or 1623-24 A. D.) on the west, above the word العلى stands probably for the date of the Mīrzā's death.

On the top of the gravestone is the following inscription:—

بسم الله الرحمن الرحيم هو العلى الذى لا يموت

#### Translation.

“In the name of Allāh, the Merciful, the Compassionate. He is the Ever-living who is never to die.”

(6) Another grave of a male is to be found on the east of the Mīrzā's grave which it resembles only in respect of containing the same inscription on its top surface. Cf. Inscription No. (5) above.

(7) A broken marble slab (4' 2" × 2' 6" × 6") placed in the north-east corner of the hall (Chaunsath Khambā) bears a fragmentary epigraph in Persian verse, but it is not known whence the tablet has been brought and to what building it actually belonged. The inscription is in four lines and runs as follows:—

(۱) بپر مارا بصحرای قیامت . . . . .  
(۲) کشا بر ما بهر صورت که دانی . . . . .

(۳) بایمانے کہ خرد کردی کرامت . . . . .

(۴) . . . . . محمد را شفاعت خواہ ما کن

*Translation.*

(1) "Take us to the plain of the last judgment . . . . .

(2) Reveal to us in every way Thou knowest . . . . .

(3) With the faith Thou hast Thyself granted (us) . . . . .

(4) . . . . . Make Muhammad our intercessor."

No. XXXV.

(A) *TOMB OF ATGAH KHĀN.*

(B) To the south-east of the tomb of Amīr *Khusrū*, in village Nizamuddin.

(C) The tomb was erected in 974 A. H. (1566-67 A. D.) by Mirzā 'Azīz Kokaltāsh over the remains of his father *Shamsu-d-Dīn Muḥammad Atgah Khān*, the husband of Emperor Akbar's wet nurse *Jī Jī Anagah*. *Atgah Khān* was a faithful servant of *Humāyūn* and rose to the rank of *Vakīl*, or Imperial Chancellor, in the reign of Akbar when he was killed by *Adham Khān*, the youngest son of *Māham Anagah*, another nurse of Akbar.

(D) Inscriptional decoration on the exterior.

(1) Round the western arch, in embossed *Naskh* characters.

Two separate inscriptions—

(a) The same as Inscription No. (3) on Mont. No. XI (*Sher Shāh's* mosque), p. 6, but only up to *عزذ بالله من الشيطان الرجيم* preceded by *خزنتها الم يا تم نذير* .  
بسم الله الرحمن الرحيم .

(b) At the end of the above inscription is an Arabic epigraph in prose executed in embossed *Naskh* characters containing the name of the scribe *Bāqī Muḥammad*.

(2) Above the western *jālī* screen of red sandstone.

The same as Inscription No. 6 (b) on Mont. No. XXIV (*Humāyūn's* tomb), p. 16, but only up to *يرزقن* and with *قال الله تعالى* at the beginning. Cf. also Inscription No. (1) on the Mont. No. XXXIV (*Chaunsaṭh Khambā*), p. 22.

(3) Round the northern arch, in embossed *Naskh* characters.

Two separate inscriptions.—

(a) The same as Inscription No. (3) on Mont. No. XI (*Sher Shāh's* mosque), p. 6, but only from *قالا بلنى قد جآونا* up to *نكيف كان تكير* .

(b) At the end of the above Inscription No. 3 (a) is an historical epigraph in Arabic prose written in *Naskh* letters in relief bearing the name of the scribe *Bāqī Muḥammad* of Bokhara.

(4) Above the northern *jālī* of red sandstone.

The same as Inscription No. (2) on Mont. No. XXXIV (*Chaunsaṭh Khambā*) p. 22. Cf. also Inscription No. 6 (b) on Mont. No. XXIV (*Humāyūn's* tomb), p. 16.

(5) Round the eastern arch, in *Naskh* lettering in relief.

Two separate inscriptions—

(a) The same as Inscription No. (3) on Mont. No. XI (*Sher Shāh's* mosque), p. 6, but only from *الا في غرر* and also the *ار لم يرا الى الطير*

next five verses (21-26) of the same chapter 67, *i.e.*, from *امن هذا الذي يرزقكم* up to *انما انا نذير مبين*.

(b) At the end of the above epigraph No. 5 (a) is the same historical record as has been noticed under Inscription No. 3 (b) *supra*.

(c) Above the eastern *jālī* screen of red sandstone.

The same as Inscription No. 6 (a) on Mont. No. XXIV (Humāyūn's tomb), p. 16, but only from *ولا تقولوا* up to *ولكن لا تشعرون*. Cf. also Inscription No. (3) on Mont. No. XXXIV (Chausaṭh Khambā), p. 22.

(7) Round the southern arch, in embossed *Naskh* characters.

Four different inscriptions.—

(a) *Qurān*, Pt. XXIX, Ch. 67 entitled *الملك* (The Kingdom), Sec. 2, Verses 27-30.

(b) The same as Inscription No. (3) on Mont. No. XXII (Nīlī Chhatrī), p. 15.

(c) The same as Inscription No. (123) on Mont. No. XLV (Baṭā Gumbad mosque), p. 46.

(d) At the end of the above Inscription No. 7 (c) is again an historical epigraph in Arabic prose executed in embossed *Naskh* letters containing the name of the scribe Bāqī Muḥammad and date 974 A. H. (1566-67 A. D.).

(8) On the southern doorway is an historical inscription in Arabic prose recording the erection of the tomb in 974 A. H. (1566-67 A. D.) under the superintendence of Ustād Khudā Qulī.

A *munājāt* (prayer to God), in Arabic verse and embossed *Tughhrū* characters, also decorates the exterior of the tomb and runs as follows:—

(9) On the south.

لك الحمد يا ذا الجود والمجد والعلى  
تباركت تعطى من تشاء و تمنع<sup>1</sup>

*Translation.*

“O Bounteous. Glorious and High (God)! to Thee is due all praise. Thou bestowest or refusest Thy blessings to whomsoever Thou pleasest.”

(10) On the east.

الهي تره حالى و فقرى و فاقتى  
و انت مناجات الخفية تسمع<sup>2</sup>

*Translation.*

“My Lord. Thou seest my condition, my poverty and my want, and Thou hearest prayers (even) in a low voice.”

(11) On the north.

الهي و خلقتى و حرزى و مولئى  
اليك لدى الا عسار و اليسر افزع<sup>3</sup>

*Translation.*

“My Lord, my Creator, my Protector, my Master! Thee do I approach in adversity and prosperity.”

(12) On the west.

الهي لئن جلت و جمت خطيئتي  
فعفوك عن ذنبي اجل و اسع<sup>4</sup>

1, 2, 3 and 4. These lines were composed by the Prophet's son-in-law 'Alī bin Abī Tālib who is considered one of the best poets of Arabia. *vide* his Ode *الله الى الا بتعال الى في* in *Maḡānīu-l-Adab*, Pt. V, p. 13 (Beirut edition, 1899)

*Translation.*

“My Lord, if great and immense are my sins, Thy forgiveness in comparison with my sins is much greater and more extensive.”

(13) Internally also the tomb is embellished with Quranic texts in embossed *Naskh* characters. On the niches and walls are to be found fragmentary verses of chapter 12 entitled يوسف (Joseph) beginning with ناستجاب له ربه فصرف عنه كيدهن as in Inscription No. (2) on Mont. No. XVIII (Unknown tomb). p. 11, etc.

The tomb chamber contains seven graves, three of which made of marble are inscribed and well carved. The central one just in front of the southern entrance is the grave of Atgah Khān and the one on the east is that of his wife Jī Jī Anagah, but it is not known who lies buried in the 3rd marble grave on the west of Atgah Khān's. The inscriptions on the marble gravestones are as follows:—

(a). Grave of Atgah Khān.

(14) On the east and west sides.

*Qurān*, Pt. XXX, Ch. 91 entitled الشمس (The Sun), Verses 1-9.

(15) On the north side.

*Qurān*. Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 19, Verse 184, but only up to نقد ناز .

(16) On the top in an ornamented circular disc.

The same as Inscription No. (1) on Mont. No. XXII (Nīlī Chhatrī), pp. 14-15.

(b). Grave of Jī Jī Anagah.

(17) On the north, east and west sides, in embossed *Naskh* characters, is the آية الكرسي (Throne Verse) with the date 1009 (A. H. 1600-01 A. D.) on the west side. Cf. also Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8, etc.

The top surface is ornamented by a circular disc containing the same epigraph as has been noticed under the Inscription No. (5) on the Grave of Mirzā 'Azīz Kokaltāsh in Mont. No. XXXIV (Chausath Khambā), p. 22. Cf. also Inscription No. (1) on Mont. No. LIII (Tomb of Najaf Khān), p. 50.

(c) The 3rd marble grave to west of Atgah Khān's grave.

(18) On the east, west and north sides, in embossed *Naskh* letters.

*Qurān*, Pt. XIII, Ch. 12 entitled يوسف (Joseph), Sec. 7, Verses 53-56.

(19) The top surface bears the same epigraph as has been noticed on the grave of Jī Jī Anagah. Cf. Inscription No. (17) above.

There are several graves in the enclosure on the south of the tomb proper but only four of them are inscribed, two bearing historical epigraphs and the other two only Quranic quotations.

(a) Grave of the wife of Bahrām Shāh.

(20) A marble slab let into a *mīhrab* on the west (now much dilapidated) bears a Persian inscription in verse in *Nasta'liq* characters recording the death of the wife of Bahrām Shāh, son of Shāh 'Alam.

(b) Grave of an unknown derwish.

(21) On the marble headstone very similar to the one at the tomb of Amīr Khusrū (No. XXXV) is the 1st Muslim creed in *Tughlā* characters and under



it is a Persian inscription in verse in embossed *Nasta'liq* letters recording the death of a derwish in 995 A. H. (1548-49 A. D.) when he came on a pilgrimage to the shrine of Ḥaẓrat Nizāmu-d-Dīn Auliā. The epigraph contains the name of 'Abdu-s-Salām, the composer of these verses and the writer of the inscription.

(c) Unknown grave of marble to north-east of the Derwish's grave No. (b) above.

(22) On the top

The same as Inscription No. (1) on Mont. No. XXII (Nīlī Chhatrī), pp. 14-15.

Cf. also Inscription No. (2) on Mont. No. XXIV (Humāyūn's tomb), p. 16, etc.

(d) Another unknown grave of marble to east of the Unknown Grave No. (c) above.

(23) On the top surface.

The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shāh's mosque), p. 8. Cf. also Inscription No. (6) on Mont. No. XXX (Tomb of 'Isā Khān), p. 19, but the words *وما اختلف الذين* are also to be found.

#### No. XXXVI.

(A) *EASTERN GATEWAY* to the outer enclosure of Amīr Khusrū's tomb (No. XXXVII).

(B) Near the tomb of Atgāh Khān (No. XXXV) in village Nizamuddin.

(C) It is modern. The original gateway was of the Afghān period.

(D) A marble slab fixed over the arch of the gateway bears a Persian inscription in verse recording its erection in 1298 A. H. (1881 A. D.) by Muḥammad Rashīd under the orders of the Nizām of Hyderabad.

There is no Quranic or non-historical epigraph on it.

#### No. XXXVII.

(A) *TOMB OF ḤAẒRAT AMĪR KHUSRŪ.*

(B) About 55 ft. south of the tomb of Ḥaẓrat Nizāmu-d-Dīn Auliā (No. XXXVIII).

(C) Amīr Abu-l-Ḥasan Khusrū, son of Amīr Saifu-d-Dīn, was of Turkish extraction born at Patyali in 651 A. H. (1253-54 A. D.). He wrote 92, or, according to some, 99 books and was the chief disciple of Ḥaẓrat Nizāmu-d-Dīn Auliā, whose death he felt so deeply that six months afterwards he died in 1325 A. D.

Additions to his tomb have been made by his admirers periodically as per inscriptions noted below.

(D) (1) On the marble tablet outside the tomb on the north, in embossed *Naskh* letters, is the 1st Muslim creed and under it is an inscription eulogizing Ḥaẓrat Amīr Khusrū and recording his death in 725 A. H. (1325 A. D.) and the erection of the enclosure round the tomb by Mahdī Khwāja in 937 A. H. (1530 A. D.) in the reign of Emperor Bābur.

(2) Over the pierced screens on the north and west walls of the inner enclosure are Persian inscriptions in verse eulogizing Ḥaẓrat Amīr Khusrū who died in 725 A. H. (1325 A. D.) and recording the year 938 A. H. (1531-32 A. D.) which probably refers to the date of its erection.

(3) Over the latticed marble screens, inside, there are three Persian couplets composed by Ḥaẓrat Amīr Khusrū himself in praise of his spiritual guide Ḥaẓrat Nizāmu-d-Dīn Auliya, and they run as follows:—

(۱) ای شربت عاشقی بجامت	رز دوست زماں زماں پیامت
(۲) شد سلك فرید از تو منظم	زانت که شد لقب نظامت
(۳) جازید بقاست بنده خسرو	چو شد بهزار جال غلامت

*Translation.*

(1) "O thou, who hast the sweet drink of love in thy goblet, and receivest messages from the Friend from time to time.

(2) The line of Farīd became established through thee, hence thou art entitled Nizām (or administrator).

(3) Immortal is the slave Khusrū inasmuch as he has become thy slave with his thousand lives."

The enigmatical name of Amīr Khusrū comes next, and after it another inscription by Ṭāhir 'Imādu-d-Dīn Ḥasan, son of Sultān 'Alī Sabzwārī, recording the erection of the present tomb in 1014 A. H. (1605-06 A. D.).

(4) On a stone slab let into the northern wall just below the roof there is a Persian inscription in prose recording the name of Emperor Jahāngīr.

(5) On the copper doors of the tomb is an Urdu inscription in verse, badly engraved, assigning their construction to one Miyaṅ Jān in 1280 A. H. (1863-64 A. D.).

(6) A Persian inscription in prose appears on the south-east panel of the pierced balustrade round the grave of Ḥaẓrat Amīr Khusrū recording its erection on the 20th Ramazān, 1303 A. H. (22nd June 1886 A. D.) by Shamsu-l-Umarā Muḥaiyu-d-Dīn Khān Khurshīd Jāh (of Hyderabad).

(7) The outer screen round the tomb is provided on the west with three closed arched recesses, the 1st on the left being ornamented with five red sandstone bosses containing the word الله and a larger disc bearing the phrase الملك لله. The central one is inscribed with the 1st Muslim creed in *Naskh* characters, and below it the miniature *mihrāb* made of white marble is embellished with two circular bosses bearing the word الله. The 3rd arched recess is again of red sandstone containing six circular medallions, three of which bear the word الله, one الملك لله and the remaining two حسبى الله.

**No. XXXVIII.**

(A) *TOMB OF ḤAẒRAT NIZĀMU-D-DĪN AULIYĀ.*

(B) In the village of Nizamuddin.

(C) Ḥaẓrat Shaikh Nizāmu-d-Dīn Auliya was born in 634 A. H. (1236 A. D.) at Budaun. At the age of 25 he came to Delhi and some time afterwards became a disciple of the well-known saint Bābā Farīd Ganjshakar. He was held in great esteem by Emperor 'Alāu-d-Dīn Khaljī and Muḥammad Tughlaq and died on the 18th Rabī'u-ṭh-Thānī, 725 A. H. (3rd April 1325 A. D.).

His original tomb which Emperor Fīroz Shāh Tughlaq mentions to have repaired and decorated has undergone a complete change, considerable additions and alterations having been made to it from time to time as the inscriptions noted below will show.

(D) (1) On a white marble slab fixed to the northern screen, in gilded *Nasta'liq* letters, is the 1st Muslim creed and, under it, a Persian inscription in verse recording the erection of the present building with its marble screens by Farīdūn (or Farīd) Khān in 970 A. H. (1562-63 A. D.).

(2) The wooden canopy over the grave is studded with mother-of-pearl (now fast peeling off), and bears a Persian inscription in verse, in *Nasta'liq* characters, recording its construction in 1017 A. H. (1608-9 A. D.) by Murtazā Khān, a grandee at the court of Jahāngīr holding the rank of 5,000.

(3) Small circular medallions bearing the words يَا نَتَاجُ or اللَّهُ or عَرِ اللَّهُ or حسبي الله in gilded *Naskh* characters decorate the tomb chamber.

(4) On the arch of the *mīhrāb* in the west wall, in *Naskh* letters cut in plaster.

*Qur'ān*, Pt. XV, Ch. 17 entitled بَنِي إِسْرَآئِيلَ (The Israelites), Sec. 9, Verses 78-81. Cf. also Inscription No. (114) on Mont. No. XLV (Barā Gumbad mosque), p. 45.

(5) Round the arch of the *mīhrāb* in the west wall, in *Naskh* characters in incised plaster.

*Qur'ān*, Pt. III, Ch. 2 entitled الْبَقَرَةُ (The Cow), Sec. 31, Verses 255-6, preceded by the phrase قَالَ اللَّهُ سُبْحَانَهُ وَتَعَالَى (The Glorious and Most High Allāh said). Cf. also Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8, etc.

(6) On the marble balustrade round the grave is a Persian inscription in prose, in *Nasta'liq* characters, dated 1300 A. H. (1882-83 A. D.) containing the name of Muḥaiyu-d-Dīn Bahādur Shamsu-l-Umarā Khurshīd Jāh (of Hyderabad) who is responsible for the erection of the balustrade. Cf. also Inscription No. (6) on Mont. No. XXXVII (Tomb of Amīr Khusrū), p. 27.

(7) A marble slab fixed to the wall at the south-west corner of the tomb chamber bears an Urdu epigraph in verse, dated 1169 A. H. (1755-56 A. D.) composed by 'Azīzu-d-Dīn (afterwards 'Ālimgīr II) invoking the help of the saint. The tablet was erected probably to commemorate the date of repairs to the tomb done by him.

(8) At the back of the inner *mīhrāb* on the west is a modern inscription in *Nasta'liq* characters. It consists of the 1st Muslim creed preceded by the words اِضْلُ الزَّكْر and followed by اللَّهُ اَكْبَر with the figure 786 which is the numerical value of بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيم at the beginning.

(9) On the southern arches of the verandah is a Persian inscription in prose in *Nasta'liq* characters assigning the addition of the verandah in the year 1063 A. H. (1652-53 A. D.) to Khāfīlullah Khān, son of Mīr Mīran Al-Ḥusainī, who was the governor of Shāhjahānābād in the reign of Emperor Shāh Jahān.

#### No. XXXIX.

(A) TOMB OF JAHĀNĀRĀ BEGAM.

(B) About 35 ft. south of the tomb of Ḥazrat Nizāmu-d-Dīn Auliya (No. XXXVIII).

(C) The open-air tomb built by Jahānārā, the eldest daughter of Shāh Jahān, during her life-time contains four graves, none of which except that of Jahānārā herself bears an historical epigraph. Tradition avers that the grave to west of that of Jahānārā contains the remains of Mirzā Nīlī, a son of the Emperor Shāh 'Ālam, while those on the east are assigned to Jamālu-n-Nisā, a daughter of Akbar II. and her child.

(D) (a) Grave of Jahānārā Begam.

(1) On the marble headstone (6' 6½" × 10½" × 4") in *Naskh* characters.

(a) هو الحى القيوم

بغیر سبزہ نیوشد کسی مزار میں کہ قبر پرش غریبای ہمیں گیاه بس است

*Translation.*

"He is the Ever-living, the Self-subsisting. Nothing but the green grass covers my grave, for grass is a sufficient covering for the graves of the lowly."

(b) Under the above Inscription No. 1 (a) there appears the name of Jahānārā Begam, a daughter of Emperor Shāh Jahān, and the date of her demise 1092 A. H. (1681 A. D.).

(b) Grave of Mirzā Nīlī.

(2) On the north, east and west sides of the marble gravestone, in *Naskh* characters in relief.

بسم الله الرحمن الرحيم or Throne Verse, preceded by آية الكرسي Cf. also Inscription No. (4) on Mont. No. XXXIV (Chaunsath Khambā), p. 22, etc.

(3) On the top of the gravestone, in embossed *Tughra* letters.

(a) The same as Inscription No. (1) on Mont. No. XXII (Nīlī Chhatrī), pp. 14-15. Cf. also Inscription No. (2) on Mont. No. XXIV Humāyūn's tomb, p. 16, etc.

(b) Underneath the above Inscription No. 3 (a) the 1st Muslim creed in *Naskh* characters is inscribed.

The other two graves in the enclosure bear no inscription.

## No. XL.

(A) TOMB OF EMPEROR MUHAMMAD SHĀH.

(B) About 10 ft. east of the tomb of Jahānārā Begam (No. XXXIX).

(C) The enclosure contains seven graves, three of which are inscribed. None bears an historical epigraph but, according to local tradition, the largest grave is of the Mughal Emperor Muhammad Shāh (1719-48 A. D.) who died in 1748, and the one immediately to the west of it contains the remains of his wife. The 3rd grave bearing Quranic quotations is unknown, but some people are inclined to think that a daughter-in-law of the Persian invader Nādir Shāh lies buried in it.

(D) (a) Grave of Emperor Muhammad Shāh.

(1) On the north, east and west sides of the marble gravestone, in embossed *Naskh* characters.

بسم الله الرحمن الرحيم or Throne Verse, but without being preceded by آية الكرسي Cf. also Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8, Inscription No. (2) on Mont. No. XXXIX (Tomb of Jahānārā Begam) above, etc.

(2) On the top of the gravestone, in *Tughrā* characters in relief.

(a) The same as Inscription No. (1) on Mont. No. XXII (Nili Chhatrī), pp. 14-15, *vide* also Inscription No. (2) on Mont. No. XXIV (Humāyūn's tomb), pp. 15-16, etc.

(b) The same as Inscription No. 3 (b) on Mont. No. XXXIX (Tomb of Jahānārā Begam), p. 29.

(b) Grave of Muḥammad Shāh's wife.

(3) On the top.

(a) The same as Inscription No. 3 (b) on Mont. No. VII (Jāmi' Masjid), p. 4, but only from *بسم الله الرحمن الرحيم* up to *الذنب جميعاً* and with *بسم الله الرحمن الرحيم* at the beginning.

(b) Below the above Inscription No. 3 (a) is the 1st Muslim creed and also the following words:—

الله على رضى رسول الله

#### Translation.

“Allāh. ‘Alī, the executor of the will of the Apostle of Allāh.”

(c) The 3rd inscribed grave.\*

(4) On the north side of the gravestone, in *Naskh* characters, is the 1st Muslim creed.

(5) On the east side of the gravestone in *Naskh* letters.

*Qurān*, Pt. XVII, Ch. 22 entitled *الحج* (The Pilgrimage), Sec. 10, Verse 77, preceded by *بسم الله الرحمن الرحيم*.

(6) On the west side of the gravestone, in *Naskh* letters.

The same as Inscription No. 3 (b) on Mont. No. VII (Jāmi' Masjid), p. 4, but preceded by *قال الله تبارك وتعالى* (The Holy and the High Allāh said). Cf. also Inscription No. (3) on Mont. No. XL (Tomb of Emperor Muḥammad Shāh) noticed above.

#### No. XLI.

(A) *TOMB OF MĪRZĀ JAHĀNGĪR.*

(B) About 20 ft. east of the tomb of Muḥammad Shāh (No. XL).

(C) The enclosure contains four graves two of which bear Quranic quotations while the remaining two are uninscribed. Among the inscribed gravestones the one bearing a *takhtī*, emblematic of a female's grave, covers the remains of Mīrzā Jahāngīr, the eldest son of Akbar Shāh II, who died in 1236 A. H. (1821 A. D.) in British prison at Allahabad whence his remains were brought to Delhi to be buried near the saint's shrine. The other one to the west of it is assigned to Mīrzā Bābur, his brother, although on the southern surface of the gravestone there is an inscription recording the death of one Mīr Muḥammad in 987 A. H. (1579-80 A. D.). Evidently the gravestones in both cases were not intended for their present positions.

(D) (a) Grave of Mīrzā Jahāngīr.

\* See note (C), p. 29.

(1) On the north, east and west sides of the marble gravestone, in embossed *Naskh* letters.

The same as Inscription No. (2) on Mont. No. XXXIX (Tomb of Jahānārā Begam), p. 29.

(2) On the top of the gravestone in *Tughhrā* letters.

(a) The same as Inscription No. 3 (a) on Mont. No. XXXIX (Tomb of Jahānārā Begam), p. 29.

(b) Underneath the above Inscription No. 2 (a).

The same as Inscription No. 3 (b) on Mont. No. XXXIX (Tomb of Jahānārā Begam), p. 29.

(b) Grave of Mīrzā Bābur.

(3) The same as on the grave of Mīrzā Jahāngīr above, but on the south face of the gravestone there is a Persian epigraph in verse referring, as shown above, to the death of one Mīr Muḥammad in 987 A. H. (1579-80 A. D.).

## No. XLII.

(A) *BĀRAH KHAMBĀ* (Twelve Pillars).

(B) On the left of the road from Humāyūn's tomb to Ṣafdar Jang, and about 50 ft. to the north-west of the village Nizamuḍḍīn.

(C) So called on account of the twelve sets of pillars it contains, the building is a tomb of the Afghān period.

(D) On the intrados of the dome, in *Naskh* letters cut in plaster.

Fragmentary.

The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shah's mosque), p. 8, etc., but only from شهد الله انه up to هو العزيز الحكيم.

There is no other inscription on any part of the monument.

## No. XLIII.

(A) *TOMB OF MUHAMMAD SHĀH* known as *MUBĀRAK KHĀN KĀ-GUMBAD*.

(B) In village Khairpur, near the tomb of Ṣafdar Jang, to north of the road from Ṣafdar Jang's tomb to Humāyūn's tomb.

(C) The tomb, built about the year 1445, contains the remains of Muḥammad Shāh, son of Farīd Shāh, the 3rd King of the Sayyid dynasty. His son 'Alāu-d-Dīn 'Ālam Shāh is said to have erected the tomb.

(D) Inside the tomb chamber there are eight graves, all uninscribed. The one in the centre is probably the grave of Muḥammad Shāh while the rest may be assigned to the members of the royal family.

The exterior of the tomb bears no epigraph, but the interior is embellished with colour decoration and the following words incised in plaster in *Naskh* are to be seen in appropriate places:—

(1) سبحان الله (God), يا الله (O God), حسبى الله (God is enough for me), الملك لله (Kingdom is for God), and the 1st Muslim creed.

(2) On the band of the dome at the drum level (inside) in embossed *Naskh* characters, are the ninety-nine attributes of God preceded by verses 22-23 of

chapter 59 entitled الحشر (The Banishment), but only up to العزيز الجبار المتكبر and with the following words at the end after الرشيد الوارث :—

الذى ليس كمثله شيء و هو لسميع البصير غفرانك ربنا و اليك المصير نعم المولى و نعم النصير  
محمد رسول الله سيد الصادق المعتمد الامين و رسول رب العالمين

*Translation.*

“The like of Whom there is none and He is the Hearing, the Seeing. We implore Thy mercy, O Lord, and to Thee must we return. He is the Best Master and the Best Helper. Muḥammad, the Prophet of Allāh, (is) the chief, the truthful, the chosen, the trusted, and the Prophet of the Lord of the worlds.”

(3) A circular disc painted in floral design in various colours decorates the centre of the intrados of the dome and bears the Throne Verse ( آية الكرسي )<sup>1</sup> and the succeeding verses 256-57 up to اولياءهم الطافت of the same chapter 2 entitled البقرة (The Cow) in *Naskh* letters incised in plaster. Cf. also Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque). p. 8; Inscription No. (5) on Mont. No. XXXVIII (Tomb of Ḥazrat Nizāmu-d-Dīn Auliya), p. 28, etc.

**No. XLIV.**

(A) *BARĀ GUMBAD* (The Large Dome).

(B) In village Khairpur to north-east of the tomb of Muḥammad Shāh (No. XLIII).

(C) It is a gateway of the Jāmi' Masjid of Sikandar Lodī (No. XLV) built about the year 1494 and resembles the 'Alāī Darwāza at the Quṭb in various details.

(D) (1) On the north entrance (outside) in embossed *Naskh* characters.

*Qurān*, Pt. VII. Ch. 6 entitled الانعام (The Cattle). Sec. 10, Verses 84-87, but only up to اسمعيل و اليسع<sup>1</sup>

(2) On the west entrance (outside) in embossed *Naskh* characters.

Verses from two different chapters on the *Qurān*—

(a) Pt. XXV, Ch. 43 entitled الزخرف (Gold), Sec. 4, Verses 36-38, but only up to بعدالمشرقين<sup>2</sup>.

(b) Pt. XXVIII, Ch. 60 entitled الممنحة (The Examined one), Sec. 1, a portion of Verse 4. i.e. ربنا عليك توكلنا و اليك ابنا و اليك المصير .

(3) On the south entrance (outside) in embossed *Naskh* characters.

Verses from two different chapters of the *Qurān*—

(a) Pt. XXIII, Ch. 37 entitled الصفات (The Rangers), Sec. 5, Verses 177-82. Cf. also Inscription No. (3) on Mont. No. XXII (Nīlī Chhatrī), p. 15.

(b) Pt. XXIII, Ch. 38 entitled س (Suād), Sec. 5. Verses 86-8.

(4) On the east entrance (outside) in embossed *Naskh* characters.

<sup>1</sup> Verse 255 of chapter 2 is known as the (Throne Verse) and it generally graces the Muslim graves, tombs and mosques since it shows the great power of the Almighty God.

<sup>2</sup> The Quranic words after بعدالمشرقين seem to have peeled off and the gap subsequently filled in by one who could not read this particular type of *Naskh* since the restored portion is an altogether separate verse and has nothing to do with the original epigraph.

*Qurān*, Pt. XX, Ch. 28 entitled القصة (The Narrative), Sec. 9, Verses 85-8, but only up to *إلا هوكل شيء*.

(5) Inside the dome there are several small arched niches, the spandrels of which are decorated with small discs bearing the word *الله* in the centre in embossed *Naskh* letters.

### No. XLV.

(A) *BARĀ GUMBAD MOSQUE OR THE JĀMI' MASJID OF SIKANDAR LODĪ.*

(B) See *Barā Gumbad* (No. XLIV).

(C) Built in 1494 by Sikandar *Shāh* Lodī (1489-1517), the son and successor of Bahlol Lodī.

(D) The mosque is profusely decorated throughout with Qurānic and other non-historical epigraphs incised in plaster. The prayer chamber is entered by five archways, the spandrels of which are embellished with inscribed discs of lime plaster. Three of these discs have peeled off while the remaining seven bear the following inscriptions :—

Commencing from the southernmost arch,

(1) Disc No. (1).

The 1st Muslim creed preceded by *بسم الله الرحمن الرحيم* as in Inscription No. (17) on Mont. No. XI (*Sher Shāh's* mosque), p. 7, but with the word *الله* in the centre.

(2) Disc No. (2).

(a) سبحان الله و الحمد لله و لا اله الا الله و الله اكبر و لا حول و لا قوة الا بالله العلى العظيم<sup>1</sup>

#### Translation.

“Praise be to Allāh, and all praise is due to Allāh, and there is no God but Allāh, and Allāh is Great, and none has strength or power but Allāh, the High, the Great.”

(b) Below it is the 1st Muslim creed and also the word *الله*.

(3) Disc No. (3).

(a) قال النبي صلى الله عليه وسلم المؤمن في المسجد كالسمك في الماء والمذاق في المسجد كالطير في القفس<sup>2</sup>

#### Translation.

“The Prophet, may Allāh bless and assoil him, said, ‘The believer, (while) in the mosque is like unto fish in water and the hypocrite in the mosque, is like a bird in cage.’”

(b) Inside the above disc, in a circle.

قال عليه السلام من بنى لله مسجداً بنى الله له بيتاً في الجنة<sup>3</sup>

<sup>1</sup> It is called the 3rd Muslim creed entitled *كلية تمجيد* (Creed of Glorification).

<sup>2</sup> This well known saying is not to be found in the authentic records of *Hadith*.

<sup>3</sup> This tradition narrated by *Uthmān* is well known, vide *Nishkāt* (published at Hāshimī Press), p. 247.



*Translation.*

“(The Prophet), peace be on him, said, ‘Whoever built for Allāh a mosque got a house built for him in paradise by Allāh.’”

(4) Disc No. (4).

بسم الله الرحمن الرحيم اشهد ان لا اله الا الله و اشهد ان محمداً عبده و رسوله<sup>1</sup>

*Translation.*

“In the name of Allāh, the Merciful, the Compassionate. I stand witness that there is no God but Allāh and I bear witness that Muḥammad is His slave and prophet.”

(b) Under the above inscription runs the 1st Muslim creed. Cf. also Inscription No. 2 (b) above.

(5) Disc No. (5).

The same as on Disc No. (4) above, but only the word الله instead of the 1st Muslim creed.

(6) Disc No. (6).

The same as Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7. Under it is حسبى الله (God is enough for me).

(7) Disc No. (7).

The same as on Disc No. (6) above.

The archways leading into the prayer chamber are inscribed with Quranic texts as follows:—

(8) On the 1st or southernmost arch, incised in plaster in *Naskh*.

Pt. XXV, Ch. 45 entitled الدخان (The Drought), Sec. 3, Verses 51-59.

(9) Under the above Inscription No. (8), in *Naskh* letters cut in plaster.

Pt. XXVI, Ch. 48 entitled الفتح (The Victory), Secs. 2-3, Verses 17-18.

(10) On the 2nd arch (immediately on the south of the central arch), in *Naskh* characters in incised plaster.

The same as Inscription No. (2) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only up to the end of the 15th verse.

(11) Round the 3rd or central arch facing east in *Naskh* characters cut in plaster.

The same as Inscription No. (1) on Mont. No. XLIV (Barā Gumbad), p. 32, but up to the end of verse 87 with بسم الله الرحمن الرحيم at the beginning.

(12) Under the above Inscription No. (11) i.e., on the 3rd arch facing east is the 67th chapter noticed above; vide Inscription No. (3) on Mont. No. XI (Sher Shāh's mosque), p. 6.

(13) On the 4th arch (immediately on the north of the central arch).

The same as Inscription No. (10) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only up to تفرق منه فانه ملائكم. Vide also Inscription No. (2) on Mont. No. XVII (Sundarwālā Burj), p. 11, etc.

(14) On the 5th or northernmost arch, in *Naskh* lettering cut in plaster.

Pt. XII, Ch. 12 entitled يوسف (Joseph), Secs. 2-3, Verses 16-21, but only up to وقال الذي اشتراه.

(15) On the soffit of the 1st arch in *Naskh* characters in incised plaster.

<sup>1</sup> It is the 2nd Muslim creed entitled كلمة شهادات (Creed of Witness).

Pt. XI, Ch. 9 entitled التوبة (The Immunity), Sec. 13, Verse 107, but only from الذين اتخذوا up to رسولہ من قبل . Cf. also Inscription No. (17) on Mont. No. CXVI ('Alāi Gate), p. 98.

(16) A mutilated Persian inscription in verse (66 ft. 3 in. × 4½ in.) above the *Shhajja* on the eastern façade of the mosque at a height of 25 ft. 11 in. from the level of the court, incised in plaster in *Naskh* characters.

(a) The 1st eight couplets from the *Dībācha* (preface) of *Shāikh* Sa'dī's *Gulistān*, i.e., from تا بندرج می رود چه غم است up to هر دم از عمر می رود نفسی

(b) After the above verses of Sa'dī three Arabic couplets composed by Ḥazrat 'Alī, son of Abī Tālib, a son-in-law of the Prophet, are inscribed. The epigraph is very much mutilated and runs as follows:—

(۱) الا يا ساكن القصر المعلى ستدفن عن قريب فى التراب  
(۲) له ملك ينادى كل يوم لدار الموت وانبوا للخراب  
(۳) قليل عمرنا في دار دنيا و مرجعنا الى بيت التراب

Translation.

“(1). O dweller of the magnificent palace, beware! Shortly thou shalt be interred in the dust.

(2) His angel proclaims every day ‘Beget for death and construct for destruction’

(3) Short is our life in this world and our retreat is the house of dust.”

(c) After the above Arabic verses (No. 16 b) is *Shāikh* Sa'dī's *mathnawī*<sup>2</sup> in Persian, mutilated in several places, but from جهان اے برادر نماند بکس up to چه بر روزه خاک .

(d) After the above Persian verses (No. 16 c) the following fragmentary inscription is also to be seen:—

(۱) . . . . . ندامت چه . . . . .  
(۲) . . . . . بجز یادگار . . . . . که نیکان (گنشتند ؟) . . . هم روزگار  
بيت  
(۳) روزها میرود و عمر بسر می آید با خبر باش که از مرگ خبر می آید  
(۴) جهان یادگارست فانى ( فانی ) مقام نماند بجز نیک نامى مدام

Translation.

(1) “.....what shame.....

(2) ..... except a memorial because the righteous also (left?) the world.

(3) The days pass on and the life is (thus) spent; beware, the news of (the approach of thy) death is coming.

(4) The world is a well known perishable place; nothing is (ever) to remain except the good name.”

Prayer Chamber.

First Bay.

<sup>1</sup> *Vide Gulistān* (Nawalkishor Press, Cawnpore), pp. 8-9.

<sup>2</sup> *Ibid*, p. 19. For a translation of Inscriptions Nos. 16 (a) and (c) *vide* Bell's translation of *Gulistān* (Calcutta edition, 1898), pp. 11-12 and 20.

(17) Above the arches immediately under the ceiling there are the following fragmentary verses:—

*Qurān*, Pt. XVIII, Ch. 24 entitled النور (The Light), Secs. 3-4, Verses 23-31, but the last verse is quoted only up to *و ليضربن بضمهم*.

The verses are preceded by *بسم الله الرحمن الرحيم*.

(18) Above the north arch at the north-west corner, in *Naskh* letters.

*Qurān*, Pt. XXV, Ch. 45 entitled الجاثية (The kneeling), Sec. 4, Verses 36-37, but the words *نلله الحمد رب السموة ورب* from Verse 36 have peeled off while at the end of Verse 37 the words *و آخر دعوانا ان الحمد لله رب العلمين* have been inserted probably to fill in the blank space.

(19) On the niche in the south wall in *Naskh* letters cut in plaster.

Verses from two separate chapters of the *Qurān*—

(a) Pt. XXVI, Ch. 49 entitled الحجرات (The Chambers), Sec. 2, Verses 15-18,

(b) Pt. XXVII, Ch. 51 entitled الذريات (The Scatterers), Sec. 3, Verses 58-60.

(20) On the north side in embossed *Naskh* characters incised in plaster.

*Qurān*, Pt. XXX, Ch. 78 entitled النبا (The Announcement), Sec. 1, Verses 1-24, preceded by *بسم الله الرحمن الرحيم* the last verse being given only up to *نبيها برداً*. The Inscription No. (21) *infra* may be looked up for its continuation.

(21) On the west wall of the prayer chamber, in *Naskh* letters.

*Qurān*, Pt. XXX, Ch. 78 entitled النبا (The Announcement), Secs. 1-2, Verses 24-38, the last verse being incomplete, for a continuation of which see Inscription No. (22) *infra*.

(22) On the south wall of the prayer chamber in embossed *Naskh* characters.

Verses from two separate chapters of the *Qurān*—

(a) Pt. XXX, Ch. 78 entitled النبا (The Announcement), Sec. 2, Verses 38-40.

(b) Pt. XXX, Ch. 79 entitled الذرئ (The Drawers), Sec. 1, Verses 1-13 preceded by *بسم الله الرحمن الرحيم*. The last verse is quoted only up to *هي زجرة* and for its continuation see Inscription No. (23) *infra*.

(23) On the east wall of the prayer chamber in embossed *Naskh* letters.

*Qurān*, Pt. XXX, Ch. 79 entitled الذرئ (The Drawers), Secs. 1-2, Verses 13-40, but from *واحدة فاذا هم* up to *من خاف مقام ربه*. For its continuation see Inscription No. 24 *infra*.

(24) On the niche in the southern wall, in *Naskh* letters in relief.

Verses from three different chapters of the *Qurān*—

(a) Pt. XXX, Ch. 79 entitled الذرئ (The Drawers), Sec. 2, Verses 40-46.

(b) Pt. XXIII, Ch. 36 entitled يس (Yāsīn), Sec. 3, Verses 36-37.

(c) Pt. XVII, Ch. 21 entitled الانبياء (The Prophets), Sec. 6, a portion of Verse 87, i.e., from *لا اله الا انت* up to *من الظالمين* \*

\* The verse *سورة يس لا اله الا انت سبحانك اني كنت من الظالمين* does not belong to the *يس* from which the verses before and after it have been quoted. It should have come at the end of *لستقر لها* to fill in the blank space rather than upset the order of the other verses, and the mason executing the inscription is to be held responsible for the mistake.

(d) Pt. XXIII, Ch. 36 entitled يٰٰس (Yāsīn), Sec. 3, Verse 38, but only up to لَمَسْتَقْرٰلَهَا.

(25) Above the southern *mihrāb* in *Naskh* characters incised in plaster is a Persian inscription in prose calling the monument the Jāmī' Masjid of Sikandar Shāh Lodī, son of Bahlol Shāh Lodī, and recording its erection on the 1st of Rabi' I, 900 A.H. (30th November, 1494 A.D.).

The bay originally contained 8 discs made of plaster, three of which have now disappeared while the remaining five bear the following Quranic quotations:—

(26) Disc No. (i).

Pt. XVIII, Ch. 23 entitled الْمُؤْمِنُونَ (The Believers), Sec. 6, Verses 97-98. Cf. also Inscription No. (54) *infra*.

(27) Disc No. (ii).

Pt. XIII, Ch. 14 entitled ابراهيم (Abraham), Sec. 2, a portion of Verse 12 *i.e.*, from هٰدِنَا سَبِيْلَنَا up to رَمٰلَنَا.

(28) Disc No. (iii).

Pt. VII, Ch. 5 entitled الْمَأْكَلَةُ (The Food), Sec. 15, Verse 114, preceded by بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ. But a few words from the original verse have been omitted.

(29) Disc No. (iv).

Pt. XXIX, Ch. 68 entitled القَلَمُ (The Pen), Sec. 2, Verses 51-52, preceded by بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ.

(30) Disc No. (v).

Pt. XI, Ch. 9 entitled الْتِيْزَةُ (The Immunity), Sec. 16, Verse 129.

Second Bay.

(31-4) On the arches to the north, south, east and west, in embossed *Naskh* characters in incised plaster.

*Qurān*, Pt. XXVII, Ch. 56 entitled الرَّاقِعَةُ (The Great Event), Secs. 1-3, Verses 1-96, preceded by بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ.

(35) Under the above Inscription in the 2nd line, in embossed letters cut in plaster.

*Qurān*, Pt. XXVIII, Ch. 66 entitled التَّحْرِيمُ (The Prohibition), Secs. 1-2, Verses 1-8, preceded by بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ.

(36) On the niche in the west wall in embossed *Naskh* letters.

*Qurān*, Pt. VII, Ch. 6 entitled الْاَنْعَامُ (The Cattle), Sec. 9, Verses 80-2, the last verse being only up to وَلَا تَخَافُوْنَ اَنْتُمْ.

(37) The bases of the pendentives are also inscribed: those on the north-west and south-west contain the 1st Muslim creed whereas those on the north-east and south-east respectively bear لَا اِلٰهَ اِلَّا اللّٰهُ اِبْرٰهِيْمَ خَلِيْلُ اللّٰهِ (There is no god but Allāh, Abraham is the friend of Allāh, and اَلِيٌّ اِلٰهَ اللّٰهِ (There is no god but Allāh, 'Alī is the friend of Allāh).

(38) Above the pendentives is a Persian inscription in two lines in embossed *Naskh* characters incised in plaster. It is mutilated and much coated with smoke, and the portions that are readable lead one to call it historical. It perhaps refers to the erection of the mosque in the reign of Sikandar Lodī.

There are sixteen arched recesses at a height of 20 ft. 4½ in. from the stone-paved floor of the prayer chamber. Starting from the one exactly above the *mihṛāb* they are inscribed as follows:—

(39) Recess No. (i).

The words *يا حنان* (O Compassionate) and *يا منان* (O Beneficent), and, below them, *Qurān*, Pt. XII, Ch. 11 entitled *هود* (Hūd), Sec. 4, Verses 41-2, but only from *بسم الله مبرها* up to *ركان في معزل*.

(40) Recess No. (ii).

*يا سبعل* repeated twice, and under it *Qurān*, Pt. XXV, Ch. 42 entitled *الشورى* (The Counsel), Sec. 3, Verses 19-20, but only up to *نزلت منها وما له*.

(41) Under Inscription No. (40) above is the same as Inscription No. (27) above but without *قد هدنا سبلنا*.

(42) Recess No. (iii).

*يا بدع* (O Controller) and *الفتاح* (The Opener). Under it, *Qurān*, Pt. XVII, Ch. 21 entitled *الانبياء* (The Prophets), Sec. 7, Verses 101-3, but only up to *تتلقهم الملكة هذا*.

(43) Recess No. (iv).

*يا بدع* (O Controller) repeated twice, and, under it, *Qurān*, Pt. XXV, Ch. 42 entitled *الشورى* (The Counsel), Sec. 2, Verses 15-6, but only from *الله ربنا وركم* up to *ما استجيب له*.

(44) Recess No. (v).

*المغنى* (The Independent) and *يا غياث* (O Helper), and under them *Qurān*, Pt. VIII, Ch. 6 entitled *الانعام* (The Cattle), Sec. 20, Verses 163-5, but only up to *رهب رب كل شئ*.

(45) Recess No. (vi).

*Qurān*, Pt. XXV, Ch. 45 entitled *الجنائيد* (The Kneeling), Sec. 2, Verse 21.

(46) Inside the above recess No. (vi).

*Qurān*, Pt. XXVI, Ch. 48, Sec. 1, Verses 1-2, but only up to *ليغفر لك الله*. Cf. also Inscription No. (22) on Mont. No. LXIX (Muḥammadiwālī Masjid), p. 68.

(47) Recess No. (vii).

*Qurān*, Pt. XXIV, Ch. 39 entitled *الزمر* (The Companies), Sec. 4, Verses 36-8, but only up to *من خلق السموات*.

(48) Inside the above recess No. (vii).

هو الحى الذى لا اله الا هو

Translation.

“He is the Living, besides whom there is no God.”

(49) Recess No. (viii).

*Qurān*, Pt. XIX, Ch. 26 entitled *الشعر* (The Poets), Sec. 11, Verses 225-7.

(50) Inside the above recess (No. viii) in a much damaged condition.

..... هو الله الذى (It is Allāh who.....)

(51) Recess No. (ix).

*Qurān* Pt. XIII, Ch. 12 entitled *يوسف* (Joseph), Sec. 11, Verses 101-2, but only up to *من انباء الغيب*.

(52) Recess No. (x).

*Qurān*, Pt. XXIII, Ch. 38 entitled *ص* (Sūād), Sec. 5, Verses 86-8.

(53) Recess No. (xi).

الغفار (The Forgiver) repeated twice, and, under it, *Qurān*, Pt. XXIII, Ch. 37 entitled الرانجس (The Rangers), Sec. 5, Verses 139-44, but only up to للرب.

(54) Recess No. (xii).

يا اءء (O God, the One) and يا ءءءءء (O Almighty), and below them is the same as Inscription No. (26) *supra* and also the next two verses (99-100) but only up to مالا فءما ءركء

(55) Recess No. (xiii).

ءسبى الله (God is enough for me) repeated twice, and below it *Qurān*, Pt. XIX, Ch. 7 entitled الاءرف (The Elevated Places), Sec. 17, Verse 143, but only up to فلما ءءلى رء.

(56) Recess No. (xiv).

يا فءا (O Opener) repeated twice, and, below it, *Qurān*, Pt. XXI, Ch. 31 entitled لقمان (Luqmān), Sec. 4, Verse 34, but only up to باى ارض ءموء.

(57) Inside the recess No. (xiv).

*Qurān*, Pt. XXIV, Ch. 40 entitled المؤمن (The Believer), Sec. 2, a portion of Verse 16, *i.e.*, الواحد القءار, لمن الملك الءءم (To whom does the Kingdom belong to day? To Allāh, the One, the Subduer (of all).

(58) Recess No. (xv).

الرم repeated twice, and, under it, *Qurān*, Pt. XXI, Ch. 30 entitled الررم (The Romans), Sec. 3, Verses 20-1, but only up to رءءل بءنكم مرءة.

(59) Inside the recess No. (xv) is a too much mutilated inscription which does not allow correct decipherment.

(60) Recess No. (xvi).

يا مءبب الاءاب (O Maker of causes) and يا مءءءم الاءاب (O Conquerer of gates).

Under them, *Qurān*, Pt. XV, Ch. 17 entitled بنى اسراءىل (The Israelites), Sec. 3, Verses 23-4, but only up to لما ءناء الءل.

(61) Inside the recess No. (xvi).

The same as Inscription No. (39) above.

(62) Above the small arched recesses inside the dome, in *Naskh* characters cut in plaster.

The same as Inscription No. (2) on Mont. No. XLVII (Tomb of Sikandar Lodī), p. 47.

(63) At the centre of the intrados of the dome in a circular disc painted in colours. Verses from two different chapters of the *Qurān*—

(a) Pt. XXVII, Ch. 54 entitled القمر (The Moon), Sec. 3, Verses 49-55.

(b) Pt. XX, Ch. 28 entitled القمص (The Narrative), Sec. 9, a portion of verse 88, *i.e.*, from لا اله الا هو up to ءرءءرون.

Third or Central Bay.

(64) Inside the arched recess on the south of the central *mihrab* in engraved *Naskh* lettering.

(a) The 1st Muslim creed and under it the words الله repeated twice. Further below it is the phrase الملك لله (Kingdom is for Allāh).

(b) Below the Inscription No. 64 (a) above is an historical epigraph containing the name of the scribe Ḥamīd Shāh (?), the preacher at the mosque.\*

(65-8) On arches to west, south, east and north, in *Naskh* letters cut in plaster.

*Qurān*, Pt. XXVII, Ch. 55 entitled الرحمن (The Merciful), Secs. 1-3, Verses 1-78.

(69) The bases of the pendentives are not inscribed like those in the Second Bay (*vide* Inscription No. 37 *supra*), but they bear only the words الله (God) or يا الله (O God) incised in plaster.

(70) Above the pendentives is a one-lined Persian inscription in prose damaged and much coated with smoke. It seems to be historical.

There are sixteen arched recesses as in the Second Bay at a height of 20 ft. 4½ in. from the floor of the prayer chamber. Taking from the one exactly above the principal *mihrāb* they are inscribed as follows:—

(71) Recess No. (i).

يا حي يا قيوم (O Living, O Self-subsisting) repeated twice. Under them are the Quranic verses 32-8 of Chapter 27 entitled النمل (The Ant) with the word الله inscribed at the end probably to fill in the blank space.

(72) Recess No. (ii).

يا رهاب (O Giver) repeated twice, and under it *Qurān*, Pt. XVII, Ch. 24 entitled النور (The Light), Sec. 9, Verse 64.

(73) Recess No. (iii).

الله (God) repeated twice, and under it *Qurān*, Pt. XV, Ch. 17 entitled بنى اسرائيل (The Israelites), Sec. 12, Verse 111.

(74) Recess No. (iv).

يا الله (O God) repeated twice, and under it *Qurān*, Pt. XXIV, Ch. 27 entitled النور (The Light), Sec. 5, Verse 35, but only up to كنهها كركب .

(75) Recess No. (v).

يا مسبب الاسباب (O Causer of causes) repeated twice, and under it *Qurān*, Pt. XVIII, Ch. 24 entitled النور (The Light), Sec. 3, Verse 26, but only up to مبرؤن مما يقولون .

(76) Recess No. (vi) appears to have been conserved lately, since being plastered over with cement, nothing on it is traceable except the words يا فتاح (O Opener).

(77) Recess No. (vii).

يا رهاب (O Giver) repeated twice, and under it is the same verse as Inscription No. (56) *supra*, but after ارض تمرث the words ان الله عليم خبير are also to be seen.

(78) Recess No. (viii).

الله (God is enough for me), and under this phrase the inscription is much mutilated and covered with smoke and the only words readable are رب لا رب which give no idea as to what particular Quranic verse they belong to.

(79) Recess No. (ix).

الله repeated twice, and under it *Qurān*, Pt. XXVII, Ch. 51 entitled الذريت (The Scatterers), Sec. 3, Verses 56-9 but only up to فان الذين .

(80) Recess No. (x).

الله (Kingdom is for God) repeated twice, and after this phrase *Qurān*, Pt. XXIII, Ch. 58 entitled من (Suād), Sec. 3, Verses 34-35, but only up to . وهب لي .

\* This inscription is particularly interesting inasmuch as it records the name of the person responsible for so many inscriptions on the mosque at which he was also a *khātib*, or preacher, while on no other pre-Mughal monument except the Nili Masjid (No. LXIV) the name of the inscription writer is to be seen.

(81) Recess No. (xi).

Under the word الله is the same verse as has been noticed under Inscription No. (28) *supra*.

(82) Recess No. (xii).

يا فتاح (O Opener) repeated twice, and under these words is the 37th verse of Ch. 36 entitled يس (Yāsīn). Cf. also Inscription No. 24 (a) *supra*.

(83) Recess No. (xiii).

يا الله (O God) repeated twice, and under these words *Qurān*, Pt. XXI, Ch. 32 entitled السجدة (The Adoration), Sec. 3, Verses 28-30, but only up to بسم الله الرحمن الرحيم فاعرض عنهم at the beginning.

(84) Recess No. (xiv).

يا فتاح (O Opener) repeated twice. Below these words, *Qurān*, Pt. XVII, Ch. 21 entitled الانبياء (The Prophets), Sec. 6, Verses 87-8, but only up to رنجينا من الغم. Cf. also Inscription No. 24 (c) *supra*.

(85) Recess No. (xv).

يا بديع (O Controller) repeated twice and underneath these words is the same verse as has been noticed under Inscription No. (7) on Mont. No. XI (*Sher Shāh's* mosque), p. 6, but only from قل اللهم up to كل شيء قدير.

(86) Recess No. (xvi).

سبحان الله (Praise be to God) repeated twice, and under this phrase are inscribed verses 26-9 of Chapter 55 entitled الرحمن (The Merciful), but only up to من فى السموت والارض. *Vide* also Inscription No. (65) *supra*.

(87) Above the small arched recesses, in a circle, in embossed *Naskh* characters incised in plaster.

*Qurān*, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34, Verses 255-7, but only up to يخرجونهم من النور الى الظلمت. Cf. also Inscription No. (65) *supra*.

(88) At the centre of the intrados of the dome, in *Naskh* letters cut in plaster *Qurān*, Pt. VII, Ch. 5 entitled المائدة (The Food), Sec. 16, Verses 119-20 Fourth Bay, immediately to the north of the Central Bay.

(89) On the western arch in *Naskh* characters cut in plaster.

*Qurān*, Pt. XVIII, Ch. 23 entitled المؤمنون (The Believers), Sec. 1, Verses 12-7, but only up to سبعا طرائق with بسم الله الرحمن الرحيم at the beginning. For a continuation of the succeeding verses *vide* Inscription No. (92) *infra*.

(90-1) On the western arch, under Inscription No. 90 (above), and on the niche above the middle *mihrāb*.

*Qurān*, Pt. XXII, Ch. 33 entitled الاحزاب (The Allies), Sec. 5, Verses 35-40, preceded by بسم الله الرحمن الرحيم.

(92) On the southern arch, in embossed *Naskh* characters.

Continued from Inscription No. (89) *supra*—Ch. 23, Verses 17-21, but only up to فيها منافع كثيرة.

(93) On the eastern arch.

Verses from two different chapters of the *Qurān*—

(a) Pt. XXVIII, Ch. 62 entitled الجمعة (The Congregation), Secs. 1-2, Verses 8-10, but the 8th verse begins only with ثم ترون.



(b) Pt. XXIV, Ch. 39 entitled الزمر (The Companies), Sec. 6, Verses 53-4, *vide* also Inscriptions Nos. (3) and (6) on Mont. No. XL (Tomb of Emperor Muḥammad Shāh), p. 30.

(94) On the northern arch in *Naskh* characters incised in plaster.

*Qurān*, Pt. XXIV, Ch. 41 entitled حم (Hā Mīm), Secs. 4-5, Verses 30-3.

(95) At the base of all the pendentives, except the one at the north-west corner, appears the 1st Muslim creed.

(96) Above the arches runs a Persian inscription in *Naskh*, damaged and covered with smoke. The readable portions lead one to conclude that it is laudatory of Sultān Sikandar Shāh Lodī.

Above the Inscription No. (96) are sixteen arched recesses, one of which contains floral decorations only while the remaining fifteen bear damaged and mutilated inscriptions which run as follows:—

(97) Recess No. (i).

سبحان ذى الملك و الملكوت سبحان ذى العزة و العظمة و الهيبة و القدرة و الكبرياء  
و الجبروت سبحان ذى الذى لا ينام و . . . . .<sup>1</sup>

*Translation.*

“Praise be to the Master of the Kingdom and angels; praise be to the Possessor of Honour, Greatness, Dignity, Power, Excellence and Magnificence; praise be to the Ever-living who never sleeps and.....”

(b) Inside the recess No. (i) is the 1st Muslim creed.

(98) Recess No. (ii).

بسم الله الرحمن الرحيم قال عليه السلام من بنى لله مسجداً بنى الله له بيتاً مثله  
فى الجنة<sup>2</sup>

*Translation.*

“In the name of Allāh, the Merciful, the Compassionate. (The Prophet), may the blessings (of Allāh) be on him, said, ‘Whoever built for Allāh a mosque got a house like it built for him in paradise.’”

(b) Inside the recess No. (ii), in a circular disc, is the 1st Muslim creed.

(99) Recess No. (iii).

بسم الله الرحمن الرحيم الله محمد . . . . . [ لا اله ] الا الله جبرئيل امين الله

*Translation.*

“In the name of Allāh, the Merciful, the Compassionate. Allāh. Muḥammad.....(There is no god) but Allāh, Gabriel is the trusty (servant) of Allāh.”

(100) Recess No. (iv).

(a) The same as Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(b) Inside the recess No. (iv) is the 1st Muslim creed.

<sup>1</sup> It is not a Quranic verse. It is called the دعاء نريد recited after every 4th rak'at of Ṣalātu-t-Tarāwīḥ during the month of Ramazān.

<sup>2</sup> It is a well known tradition of the Prophet, *vide* *Al-Jāmi'u-s-Saḡḡir*, Pt. II (Cairo edition, 1306), p. 151.

(101) Recess No. (v).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . . . . . لَا إِلَهَ إِلَّا هُوَ . . . . .<sup>1</sup>

*Translation.*

"In the name of Allāh, the Merciful, the Compassionate....There is no god but He....."

(b) Inside the recess No. (v) appears the 1st Muslim creed.

(102) Recess No. (vi).

(a) *حسبى الله* (God is enough for me) repeated twice, and, under this phrase, *Qurān*, Pt. X, Ch. 9 entitled *التوبة* (The Immunity), Sec. 3, a portion of verse 19, *i.e.*, from *لا يبدى القوم الظالمين* up to *آمن بالله*.

(b) Inside the recess No. (vi) is the 1st Muslim creed.

(103) Recess No. (vii).

All along it is floral decoration cut in plaster while inside it is the phrase *حسبى الله* (God is enough for me) in *Naskh*.

(104) Recess No. (viii).

The inscription is much damaged and covered with smoke but from the words *ارخطانا* that are traceable, it is presumed that the Verse 286 (or part of it) of Chapter 2 entitled *البقرة* (The Cow) once embellished the recess.

(105) Recess No. (ix).

*ربنا توفنا مسلمين و احفنا بالصلحين و احشنا فى زمرة المنقيين و المساكين برحمتك يا ارحم الرحمين*<sup>2</sup>

*Translation.*

"O Lord, let us die a Muslim, and join us with the good and raise us among the righteous and the humble, by Thy mercy, O Most Merciful of the merciful."

(b) Inside the recess No. (ix) is the 1st Muslim creed.

(106) Recess No. (x).

*بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّمُ غَفَارُ الذُّنُوبِ وَالْعِيبِ*<sup>3</sup>

*Translation.*

"In the name of Allāh, the Merciful, the Compassionate. I ask forgiveness of Allāh besides whom there is no god; He is Ever-living, Self-subsisting and the Forgiver of trespasses and faults."

(b) Inside the recess No. (x).

*و صلى الله على خير خلقه محمد و آله اجمعين*<sup>4</sup>

*Translation.*

"And may Allāh confer blessings on Muḥammad, the best of His creation, and all his family."

<sup>1</sup> This fragmentary phrase appears in several places in the *Qurān* and it cannot be said with certainty as to what particular chapter it belongs to.

<sup>2</sup> It is not a Quranic verse but only a prayer enjoined on the Muslims by the Prophet to offer when they go to bed in the night.

<sup>3</sup> It is not a Quranic verse but only a prayer for Divine mercy.

<sup>4</sup> It is a *darūd* or benediction, *vide* Index, p. 19.

(107) Recess No. (xi).

(a) The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shāh's mosque), p. 8, but only from *شهد الله انه* up to *هو العزيز الحكيم*.

(b) Inside the recess No. (xi) is the phrase *الملك لله* (Kingdom is for God).

(108) Recess No. (xii).

(a) The 2nd Muslim creed preceded by *بسم الله الرحمن الرحيم*.

(b) Inside the recess No. (xii) is the 1st Muslim creed.

(109) Recess No. (xiii).

Under the word *الله* is the following inscription:—

بسم الله الرحمن الرحيم سبحان الله والحمد لله ولا اله الا الله والله اكبر ولا حول ولا قوة  
الا بالله العلي العظيم<sup>1</sup>

#### Translation.

“In the name of Allāh, the Merciful, the Compassionate. Glory to Allāh, and all praise is due to Allāh, and there is no god but Allāh and Allāh is the Greatest of all, and there is no power nor strength but in Allāh, the High, the Great.”

(110) Recess No. (xiv).

Floral decorations incised in plaster, but *حسبى الله* (God is enough for me) inside it.

(111) Recess No. (xv).

Floral decoration cut in plaster, but inside it the phrase *الملك لله* (Kingdom is for God). The discs bear *يا الله* (O God).

(112) Above the small arched recesses noticed above.

Ninety-nine names or attributes of the Prophet, *i.e.*, from *محمد احمد* up to *حبيب اولى* and after this the following words:—

حسبنا الله ونعم الوكيل نعم المولى ونعم النصير صلى الله على خير خلقه محمد وآله اجمعين  
برحمتك يا ارحم الراحمين<sup>1</sup>

#### Translation.

“Allāh is enough for us and (He is) the Best Guardian; (He is) the Best Master and the Best Helper. And may Allāh confer blessings on the best of His creation, Muḥammad, and all his family. By Thy mercy, O Most Merciful of the merciful.”

(113) At the centre of the intrados of the dome in a circular disc originally painted in gold and colours but at present covered with smoke.

The same as Inscription No. (51) above, but the last verse 102 is up to the end instead of only up to *من انباء الغيب* as already noticed.

Fifth Bay.

<sup>1</sup> It is the 3rd Muslim creed entitled *كلمه نمجد* (Creed of Glorification).

(114-5) On the arches to north and west, in embossed *Naskh* characters incised in plaster as usual.

*Qurān*, Pt. XV, Ch. 17 entitled *بنی اسرائیل* (The Israelites), Sec. 9, Verses 78-84, *vide* also Inscription No. (4) on Mont. No. XXXVIII (Tomb of Ḥaṣrat Nizāmu-d-Dīn Auliā), p. 28.

After the above verses there appear verses 180-2 of Ch. 37 entitled *الرص* (The Rangers), *vide* Inscription No. (3) on Mont. No. XXII (Nīlī Chhatrī), p. 15, Inscription No. 7 (b) on Mont. No. XXXV (Tomb of Atgah Khān), p. 24, etc.

(116) On the south arch, in *Naskh* letters cut in plaster.

*Qurān*, Pt. XXVI, Ch. 48 entitled *الفتح* (The Victory), Sec. 4, Verse 29, preceded by *بسم الله الرحمن الرحيم*.

(117) On the eastern arch, in *Naskh* characters in incised plaster.

(a) *Qurān*, Pt. III, Ch. 2 entitled *البقرة* (The Cow), Sec. 40, Verses 285-6, preceded by *بسم الله الرحمن الرحيم*.

(b) After the above Quranic text is a mutilated Persian epigraph in verse which is not a happy composition—

بيت (۱) نبشته سالها ماند ز كاتب      نشان در خاک جوئی (۲) هم نیابی  
بيت (۲) من نبشتم صرف کردم روزگار      . . . . . یں کاید یادگار

#### Translation.

“Couplet (1) The written stuff of a scribe lasts several years (whereas) thou shalt not discover a mark (or particle of his) even if you search (for it) in the earth. Couplet (2) I wrote (and thus) passed (my) time . . . . . that (my writing) should serve as a memorial.”

(118) On the right hand disc embellishing the spandrel of the north arch. *Qurān*, Pt. XXVIII, Ch. 64 entitled *التغابى* (Manifestation of Defects), Sec. 1, Verses 7-8.

(119) On the left hand disc embellishing the spandrel of the north arch.

(a) *Qurān*, Pt. XVIII, Ch. 23 entitled *المؤمنون* (The Believers), Sec. 6, Verses 117-8.

(b) At the centre of the above left hand disc.

The same as Inscription No. (8) on Mont. No. XI (*Sher Shāh's* mosque), p. 6.

(120) On the right hand disc decorating the spandrel of the south arch. *Qurān*, Pt. III, Ch. 3 entitled *آل عمران* (The Family of Amran), Sec. 1, Verses 7-8.

(121) On the left hand disc decorating the spandrel of the south arch.

*Qurān*, Pt. IV, Ch. 3 entitled *آل عمران* (The Family of Amran), Sec. 20, Verses 192-3.

(122) On the left hand disc embellishing the spandrel of the east arch.

The 2nd Muslim creed but without *بسم الله الرحمن الرحيم*; *vide* also Inscriptions Nos. (4) and 108 (a) above.

(123) The southern balcony bears, in a mutilated condition, the 97th chapter of the *Qurān* entitled القدر (The Majesty), *vide* also Inscription No. 7 (c) on Mont. No. XXXV (Tomb of Atgah Khān), p. 24.

(124) On the ceiling of the lobby between the prayer chamber and the southern balcony.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ إِبْدَآ  
نُفَى الْجَلَالِ وَالْإِكْرَامِ بِيَدِهِ الْخَيْرُ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ<sup>1</sup>

*Translation.*

“There is no god but Allāh, the One ; none is His equal ; His is the Kingdom and to Him is due all praise ; He gives life and takes life, and He is the Ever-living, never to die ; the Lord of Glory and Honour ; in His hand is the good ; verily He is potent over all things.”

(125) At the centre of the ceiling, in embossed *Naskh* characters in incised plaster.

The same as Inscription No. (8) on Mont. No. XI (Sher Shāh's mosque), p. 6.

(126) All along the border of the circular ceiling of the southern lobby runs a Persian inscription in verse in *Naskh* characters incised in plaster. The composition is evidently defective since the language is ungrammatical and the verses do not stand the test of scansion. It is not improbable that the mason who executed the epigraph was responsible for the mistakes which have rendered the couplets almost meaningless. The inscription runs as follows :—

(۱) دروغا این ندانستم که همه خاک خواهد شد غم دستار می خورم تا (۲) بر زمین افتد  
بیت (۲) دیگه که درون سینه همون سینه بداند بے درد چه داند که درون درد د (۳) چدارند  
بیت (۳) امروز باریابی راز ان نمی خری (۴) فردا که بار جوے زگوینده زباند (۵)  
(۴) یاران همه رفتند زه کعبه گرفتند من چست قدم بردر خمار به بندند (۶)

*Translation.*

(1) “Alas, I did not know that everything would turn into ashes ; I had been anxious about my turban lest it should fall on the ground.

(2) The (boiling) vessel which is in the breast is known only to the breast ; how can the pitiless realize what (amount of) pain the miserable have got in them.

(3) Today thou dost not seek admission to the Secret ; to-morrow when thou seekest admission those who can speak will unloose their tongue.

(4) All friends have gone away. Bravo, they have reached the *Ka'ba*. (But, though) I am nimble footed, they have tied me to the door of the vintner.

(127) The northern oriel window bears a much mutilated inscription the remnants of which lead one to conclude that the 94th chapter of the *Qurān* entitled الا نشرح (The Expansion) was originally inscribed there.

<sup>1</sup> It is commonly known as the 4th Muslim creed entitled کلمہ توحید (Creed of Unity).

## No. XLVI.

(A) SHĪSH GUMBAD (Glazed Dome).

(B) In village Khairpur to north of the Baṛā Gumbad mosque (No. XLV).

(C) Nothing is so far known about the person buried in this tomb, but its architecture being very similar to that of the Baṛā Gumbad, it may well be assigned to the Lodī period.

(D) The mausoleum contains 8 uninscribed graves built of lime plaster. The exterior is plain but the interior of the dome is embellished with 20 pairs of inscribed circular discs made of plaster bearing the attributes of God and a few other religious phrases incised in plaster in *Naskh* which run as follows:—

(1) يا الله and يا فتاح , الملك الله , سبحان الله , حسبى الله (1)

(2) Along the band of the drum of the dome (inside).

*Qurān*, Pt. XXVIII, Ch. 59 entitled الحشر (The Banishment), Sec. 3, Verse 22, preceded by بسم الله الرحمن الرحيم . After this verse the attributes of God are inscribed which end in the following inscription:—

نعم المولى ونعم النصير صلى الله على محمد خير خلق الله

## Translation.

“He is the Best Master and the Best Helper, and may Allāh confer (His blessings on Muḥammad, the best of His creation.”

(3) At the centre of the intrados of the dome, in a circular disc containing floral designs in various colours.

*Qurān*, Pt. III, Ch. 2 entitled البقرة (The Cow), Verses 255-7, but only up to يخرجهم من الظلمات الى النور ; vide Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8, etc.

## No. XLVII.

(A) *TOMB OF SIKANDAR LODI.*

(B) In village Khairpur, to north-east of Shīsh Gumbad (No. XLVI).

(C) Built in 923 A. H. (1517-8 A.D.) by Ibrāhīm Lodī over the remains of his father, Sultān Sikandar Lodī (1488-1517 A.D.).

(D) (1) The exterior is plain but the interior of the tomb chamber containing a plain uninscribed grave is embellished with glazed tile worked in various designs fragments of which are still to be seen. Two pairs of plastered discs on the spandrels of two of the arches bear the 1st Muslim creed while the remaining twelve contain mere floral decorations incised in plaster.

(2) Along the band of the drum of the dome (inside) in *Naskh* characters cut in plaster.

The same as Inscription No. (14) on Mont. No. XI (Sher Shāh's mosque), p. 7, but the next seven verses (13-9) of the same chapter 36 are also to be found.

(3) At the centre of the intrados of the dome.

*Qurān*, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34, Verses 255-6. Cf. also Inscription No. (5) on Mont. No. XXXVIII (Tomb of Ḥaṣrat Nizāmu-d-Dīn Auliya), p. 28.

## No. XLVIII.

## (A) MOSQUE OF BASTĪ.

(B) In village Raipur, just beside the railway line, some two miles to the west of the tomb of Ḥazrat Nizāmu-d-Dīn Auliya.

(C) Built by Bastī who is believed to have been a eunuch in the reign of Sikandar Lodī.

(D) (1) The western façade is ornamented with ten small circular discs made of lime plaster inscribed with the word الله and one bearing the words يا دايان (O Requirer). There are also six large discs four of which contain the phrase يا الله (O God) and two يا الله (God is enough for me) and two يا الله (O God).

(2) The prayer chamber again contains small discs bearing the words يا الله (O Giver) and يا الله (God is enough for me), while round the arch of the central *mihrāb* is a much damaged inscription in *Naskh* letters incised in plaster, the fragments of which lead one to conclude that they are verses 22-4 from the Quranic chapter 59 entitled الحشر (The Banishment) which have already been noticed under Inscription No. (24) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(3) On the arch of the principal *mihrāb*, in *Naskh* letters cut in plaster.

Four different chapters of the Qurān, viz. <sup>1</sup> سورة الكفرن , <sup>2</sup> سورة الخلاص , <sup>3</sup> سورة الفلق , and <sup>4</sup> سورة الناس , all preceded by بسم الله الرحمن الرحيم .

(4) Above the pendentives in the central bay of the prayer chamber. The same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but the epigraph having much peeled off, only from بسم الله الرحمن الرحيم up to والحمى and then after a short gap الصبر can now be seen.

(5) At the centre of the circular ceiling, in *Naskh* lettering آية الكرسي or Throne Verse preceded by بسم الله الرحمن الرحيم ; vide Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8, etc.

## No. XLIX.

## (A) TOMB OF BASTĪ.

(B) About 40 ft. to the south-east of the Mosque of Bastī (No. XLVIII).

(C) Vide Mosque of Bastī (No. XLVIII).

(D) (1) The exterior of the tomb is ornamented with small red sandstone discs and those made of plaster bearing in embossed *Naskh* letters the words يا رهاب , الله and الملك الله (Kingdom is for God).

(2) All along the four sides of the tomb above the dripstone, in a much mutilated condition.

Qurān, Pt. XXVI. Ch. 48 entitled الفتح (The Victory), Sec. 2, Verses 11-5, vide also Inscription No. (1) on Mont. No. XI (Sher Shāh's mosque), p. 6, etc.

<sup>1</sup> Cf. Inscription No. (26) on Mont. No. XI (Sher Shāh's mosque), p. 8.

<sup>2</sup> Cf. Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7.

<sup>3</sup> and <sup>4</sup> Cf. Inscription No. (11) on Mont. No. XI (Sher Shāh's mosque), p. 7.

## No. L.

(A) *GATEWAY* to the enclosure containing the Mosque, Tomb and *Bāolī* of Bastī.

(B) On the west of the tomb of Bastī (No. XLIX).

(C) *Vide* note (C) on Mosque of Bastī.

(D) The exterior is uninscribed except on the west where the word الله is to be found in a circular disc of red sandstone.

The interior possesses similar small discs with the word الله inscribed on them. There are sixteen other discs made of plaster, four of which bear the 1st Muslim creed, two the phrase سبحان الله (Praise be to Allāh), six الملك لله (Kingdom is for God), and the remaining four floral decorations only.

## No. LI.

(A) *MASJID UGAR SAIN*.

(B) To south-west of Ugar Sain's *Bāolī*.

(C) The only person of this name known to history was Rāja Ugra Sena or Ugar Sain who reigned at Agra long before the time of Sikandar Shāh Lodī, while tradition avers that it was erected by one Akbar Husain and the word Ugar Sain is a corrupted form of his name.

(D) The spandrels of the two arched entrances to the prayer chamber and those of the three *mihrābs* in the west wall are ornamented with plastered discs containing the 1st Muslim creed.

## No. LII.

(A) *TOMB OF ŞAFDAR JANG*.

(B) To south-west of Shish Gumbad (No. XLVI) on the Delhi-Qutb road.

(C) The real name of Şafdar Jang was Mirzā Muqīm Abu-l-Mansūr Khān. He was held in great esteem by Emperors Muḥammad Shāh and Aḥmad Shāh, and in the reign of the latter he became the prime minister. He died at Fyzabad in 1754 and his remains were brought to Delhi to be buried in the mausoleum erected by his son Nawwāb Shajāʿu-d-Daula at a cost of three lakhs of rupees.

(D) The only inscription traceable in the mausoleum is that on a slab of white marble built into the eastern wall over the entrance. It consists of the words ياالله instead of بسم الله الرحمن الرحيم at the beginning and two Persian verses recording the death of Şafdar Jang in 1167 A.H. (1753-4 A.D.).

## No. LIII.

(A) *TOMB OF NAJAF KHĀN*.

(B) In village Bibipur, to east of the Şafdar Jang-Qutb road, about 50 ft. to south-east of Aliganj.

(C) Najaf Khān, entitled Zulfqāru-d-Daula, was an Amīru-l-Umarā in the reign of Jalālu-d-Dīn Shāh ʿĀlam II. He came of the royal Şafavī stock of Persia and his sister was married to Mirzā Muḥsin, the elder brother of Şafdar Jang. He died in 1782 A.D.



(D) (1) On a marble slab over the grave of Najaf Khān there appears the phrase <sup>1</sup>هو الحى الذى لا يموت and under it runs a Persian inscription in verse eulogizing Bakī shīu-l-Mulk Najaf Khān and recording his death in 1196 A.H. (1782 A.D.).

(2) Over the grave of Najaf Khān's daughter, Faṭīma, on the same platform, is a slab of white marble bearing the phrase <sup>2</sup>هو الحى لا يموت and under it an historical inscription in Persian verse recording her demise in 1236 A.H. (1820-1 A.D.).

#### No. LIV.

##### (A) TOMB OF DARYĀ KHĀN.

(B) In village Ghatusarai, to south-west of Baṛe Khān and Chhoṭe Khān's Gumbads (Nos. LV and LVI, respectively).

(C) The tomb which is in a dilapidated condition contains in the centre of the *chabūtra* the uninscribed plastered grave of Daryā Khān Lohānī, the son of Mubārak Khān.<sup>3</sup> He occupied high posts under the Lodī Kings and died in the reign of Ibrāhīm Lodī.

(D) All the inscriptions are in *Nasḥ* characters cut in plaster but they are considerably mutilated on account of the peeling off of plaster and the fragments *in situ* suggest that the following verses originally graced the tomb:—

(1) Inside the broken domed *chhatrī* at the south-east corner.

Verses from two different chapters of the *Qurān*—

(a) Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34, Verses 255-6, *vide* Inscription No. (3) on Mont. No. XLVII (Tomb of Sikandar Lodī), p. 47, etc.

(b) The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shāh's mosque), p. 8, but only up to *تَأْتِي بِالْقِسْطِ*.

(2) Inside the broken domed *chhatrī* at the south-west corner.

Only a few attributes of God are *in situ*, *viz.*,

الملك القدوس السلام المؤمن المهيمن العزيز الجبار المتكبر . . . . . البارى المصور . . . . .

*Vide* Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, etc.

(3) Inside the broken domed *chhatrī* at the north-west corner.

Probably the same as Inscription No. 117 (a) on Mont. No. XLV (Baṛā Gumbad mosque), p. 45, but only the words *لِهَا مَا كَسَبَتْ وَ عَلَيْهَا مَا كَسَبَتْ* are *in situ*.

(4) Inside the broken domed *chhatrī* at the north-east corner.

A few attributes of God. It is perhaps similar to Inscription No. (2) above but *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* at the beginning of the inscription is also *in situ*. Cf. also Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32.

#### No. LV.

##### (A) BARE KHĀN-KĀ-GUMBAD.

(B) In village Mubarakpur Kotla to west of Chhoṭe Khān-kā-Gumbad (No. LVI) and to north-west of Mubārak Shāh's tomb (No. LVIII).

<sup>1</sup> and <sup>2</sup> *Vide* Inscriptions Nos. (5) and (17) on Monts. Nos. XXXIV and XXXV (The Chaunsath Khambā and Tomb of Atgah Khān) respectively, pp. 22 and 25.

<sup>3</sup> Mubārak Khān Lohānī is said to have been buried in the tomb locally known as Kālo Khān-kā-Gumbad (No. LVII).

(C) Nothing is definitely known so far about its history but in style it is decidedly a Lodi monument.

(D) The tomb contains 5 graves all of which are uninscribed. The arches, unlike those in the Chhoṭe Khān-kā-Gumbad, bear no texts but their spandrels are embellished with discs some of which bear only floral decorations exquisitely cut in plaster while others bear inscriptions in Naskh letters. Starting from the lower arch on the south of the western *mihrāb* the epigraphs are as follows:—

(1) On the spandrels of the lower arch No. (i).

1st Muslim creed with the phrase الملك لله (Kingdom is for God) in the centre.

The lower arches Nos. (2), (3) and (4) bear no inscribed discs.

(2) On the spandrels of the lower arch No. (5)—Disc No. (1). *Qurān*, Pt. XXVII, Ch. 61 entitled الصف (The Ranks), Sec. 2, Verse 13, but only from بَشَرِ الْمُؤْمِنِينَ up to نَصْرَ مِنَ اللَّهِ.

(3) In the centre of the above disc No. (i).

*Qurān*, Pt. XIII, Ch. 12 entitled يوسف (Joseph). Sec. 8, Verse 64, but only from نَالَهُ خَيْرَ up to الرَّحْمَنِ.

(4) On the spandrels of the lower arch No. (5)—Disc No. (ii). Verses from two different chapters of the *Qurān*—

(a) ان الدين عند الله الاسلام *Vide* also Inscription No. 21 (a) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(b) Pt. I, Ch. 2 entitled البقرة (The Cow), Sec. 4, Verse 38, but only from رَاحِمٍ up to فَاَمَّا يَا تَبِيتُمْ. This inscription is fragmentary.

(5) On the spandrels of the lower arches Nos. (6) and (7) are large discs made of plaster inscribed with the words سُبْحَانَ اللَّهِ or يَا اللَّهُ.

(6) On the spandrels of the lower arch No. (8).

The same as Inscription No. (1) above.

(7) On the spandrels of the upper arch on the west are circular discs made of plaster bearing the 2nd Muslim creed and containing the words يَا اللَّهُ in the centre.

(8) At the centre of the intrados of the dome.

*Qurān*, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34, Verses 255-6. Cf. also Inscription No. (3) on Mont. No. XLVII (Tomb of Sikandar Lodi), p. 47, etc.

#### No. LVI.

(A) CHHOṬE KHĀN-KĀ-GUMBAD.

(B) In village Mubarakpur Kotla, to east of Bare Khān-kā-Gumbad (No. LV).

(C) *Vide* note (C) on Bare Khān-kā-Gumbad (No. LV).

(D) (1) There are circular discs inscribed with the words يَا اللَّهُ or يَا فَتَاحَ (O Opener) but in some places the 1st Muslim creed or the phrase سُبْحَانَ اللَّهِ is also to be found in Naskh letters in incised plaster.

(2) Round the eastern arch, in Naskh letters cut in plaster, is a mutilated Quranic inscription the fragmentary verses of which belong to the 62nd chapter

entitled الجماعة (The Congregation), *vide* also Inscription No. (3) on Mont. No. XXX (Tomb of 'Isā Khān), p. 9, etc.

(3) The inscription on the southern arch is also considerably damaged but its fragments show that verses 255-57 of Chapter 2 entitled البقرة (The Cow) preceded by بسم الله الرحمن الرحيم once embellished the building, *vide* also Inscription No. (3) on Mont. No. XLII (Tomb of Muḥammad Shāh), p. 32, etc.

(4) On the western arch.

The same as Inscription No. (3) above.

(5) Under the Inscription No. (4) above is the 97th Chapter of the *Qurān* entitled القدر (The Majesty) which has been noticed under Inscription No. 7 (C) on Mont. No. XXXV (Tomb of Atgah Khān), p. 24, whereas at the end of it appears the 1st Muslim creed.

(6) On the northern arch, in embossed *Naskh* letters cut in plaster as usual.

Verses from two different chapters of the *Qurān*—

(a) The same as Inscription No. (24) on Mont. No. XI (Sher Shāh's mosque). p. 8, but preceded by بسم الله الرحمن الرحيم.

(b) The same as Inscription No. (118) on Mont. No. XLV (Barā Gumbad mosque), p. 45, but only from على الله يسير up to زعم الذين كفروا

(7) Below the Inscription No. (6) above.

*Qurān*, Pt. XXIX, Ch. 67 entitled الملك (The Kingdom), Sec. 2, Verses 26-27, *vide* also Inscriptions Nos. 5 (a) and 7 (a) on Mont. No. XXXV (Tomb of Atgah Khān), pp. 23-24.

(8) Again, under the above Inscription No. (7) is a mutilated Quranic text the fragments of which belong to the 25th verse of the 3rd Chapter entitled آل عمران (The family of Amran), *vide* also Inscription No. (7) on Mont. No. XI (Sher Shāh's mosque), p. 6, etc.

Inside the tomb there are several arched recesses: the lower ones, 8 in number, have their spandrels ornamented with circular discs made of plaster bearing the 1st Muslim creed and the phrase سبحانه الله (Praise be to Allāh).

Starting from the arched recess on the left of the western *mihrāb* the following inscriptions in *Naskh* characters incised in plaster are to be seen in a mutilated condition:—

(9) Lower arch No. (1).

*Qurān*, Pt. XXX, Ch. 93 entitled الضحى (The Dawn), Verses 1-8 preceded by بسم الله الرحمن الرحيم.

(10) (a) Under the Inscription No. (9) above.

The 1st Muslim creed with بسم الله الرحمن الرحيم at the beginning and سبحانه الله at the end.

(b) In circular discs decorating the spandrels of the lower arch No. (1) is the 1st Muslim creed.

(11) Lower arch No. (2).

Fragmentary verses belonging to Chapter 94 entitled الانشراح (The Expansion), *vide* also Inscription No. (127) on Mont. No. XLV (Barā Gumbad mosque), p. 46.

(12) Under the above Inscription No. (11) appears the same epigraph as has been noticed above under Inscription No. 10 (a).

(13-14) Lower arches Nos (3) and (4).

Fragmentary. Ch. 98 entitled البينة (The Clear Evidence), Verses 1-7, but only up to <sup>1</sup>عملوا الصلح.

(15) Lower arch No. (5).

Fragments of two separate chapters of the *Qurān*—

(a) Pt. XXX, Ch. 105 entitled الفيل (The Elephant), *vide* also Inscription No. (25) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(b) Pt. XXX, Ch. 108 entitled الكثر (Abundant Good), Verses 1-3.

(16) Lower arch No. (6).

*Qurān*, Pt. XXX, Ch. 112 entitled الاخلاص (The Unity), Verses 1-4 preceded by بسم الله الرحمن الرحيم, *vide* also Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7, etc.

(17) Under the above Inscription No. (16).

*Qurān*, Pt. XXX, Ch. 106 entitled القريش (The Quraish), Verses 1-4.

(18) Lower arch No. (7).

The same as Inscription No. 93 (b) on Mont. No. XLV (Barā Gumbad mosque), p. 42, but also the word ر اتبعوا of the next verse 55 of the same chapter is *in situ*.

(19) (a) Under the Inscription No. (18) above.

*Qurān*, Pt. XXVIII, Ch. 65 entitled الطلاق (The Divorce), Sec. 1, Verse 3,\* but only from من يتوكل up to جعل الله لكل.

(b) In a circular disc decorating the spandrels of the lower arch No. (7) the phrase سبحان الله is inscribed.

(20) (a) Lower Arch No. (8).

*Qurān*, Pt. XX, Ch. 28 entitled القصص (The Narrative), Sec. 9, Verses 84-8, but only up to لا اله الا هو is *in situ*. Cf. also Inscription No. (4) on Mont. No. XLIV (Barā Gumbad), pp. 32-33, etc.

(b) The spandrels are embellished with circular discs inscribed with the 1st Muslim creed.

Besides, there are 8 upper arches, four on the north, south, east and west sides and the rest at the four corners. All of them bear inscriptions in *Naskh* letters cut in plaster which run as follows:—

(21) On the northern arch.

*Qurān*, Pt. XXVII, Ch. 55 entitled الرحمن (The Merciful), Verses 1-17, but only up to رب المشرقين and preceded by بسم الله الرحمن الرحيم. *Vide* Inscription No. (65) on Mont. No. XLV (Barā Gumbad mosque), pp. 39-40. For a continuation of this inscription, see Inscription No. (33) on corner arch No. (4) *infra*.

(22) On the western arch, in *Naskh* characters cut in plaster.

*Qurān*, Pt. XXVI, Ch. 48 entitled الفتح (The Victory) Sec. 4, Verses 27-8, preceded by بسم الله الرحمن الرحيم.

\* It is interesting to note that the inscription consists of only the last portion of the verse befitting the nature of the monument it now decorates, while the preceding verses dealing with the Law of Divorce seem to have been purposely left out as being inappropriate.

(23) Under the Inscription No. (22) above and also above the red sandstone *mihrāb* in embossed *Naskh* letters.

The last verse of Chapter 48 entitled الفتح (The Victory) already noticed under Inscription No. (116) on Mont. No. XLV (Baṛā Gumbad mosque), p. 45 but without بسم الله الرحمن الرحيم.

(24) (a) Round the western arch, in *Naskh* lettering.

*Qurān*, Pt. VII, Ch. 6 entitled الانعام (The Cattle), Sec. 10, Verses 84-90, preceded by بسم الله الرحمن الرحيم, vide also Inscription No. (1) on Mont. No. XLV (Baṛā Gumbad), p. 32, etc.

(b) The spandrels of the western arch are ornamented with large circular medallions made of plaster bearing the 1st Muslim creed.

(25) On the southern arch, in *Naskh* characters.

The same as Inscription No. (19) on Mont. No. XI (Šīer Šbāh's mosque), p. 8, but only up to عماد صالحاً ولا.

(26) (a) Under the Inscription No. (25) above.

*Qurān*, Pt. XXII, Ch. 35 entitled الفاطر (The Originator), Sec. 4, Verses 34-6.

(b) On the spandrels of the southern arch.

The same as Inscription No. 24 (b) above.

(27) On the eastern arch.

Verses from two separate chapters of the *Qurān* with يا غفر (O Forgiver) at the end—

(a) Pt. XI, Ch. 9 entitled التوبة (The Immunity), Sec. 16, Verses 128-9.

(b) Pt. XVIII, Ch. 23 entitled المؤمنون (The Believers), Sec. 6, Verse 118.

(28) (a) Under the Inscription No. (27) above.

*Qurān*, Pt. XXI, Ch. 30 entitled الروم (The Romans), Sec. 2, Verses 17-9.

(b) On the spandrels of the eastern arch.

The same as Inscription No. 24 (b) above.

Beginning from the arch on the left of the western *mihrāb*, the corner arches are inscribed as follows:—

29 (a) On the corner arch No. (1), in *Naskh* characters in incised plaster. The same as Inscription No. 117 (a) on Mont. No. XLV (Baṛā Gumbad mosque), p. 45.

(b) On the spandrels of the corner arch No. (1) above.

The same as Inscription No. 24 (b) above.

(30) On the corner arch No. (2).

The same as Inscription No. (89) on Mont. No. XLV (Baṛā Gumbad mosque), p. 41, but only up to ولقد خلقنا قومكم and without بسم الله الرحمن الرحيم at the beginning.

(31) (a) Under the Inscription No. (30) above.

Continued from Inscription No. (30), i.e., from سبع طرائق up to لكم نبيا فرائد كثيرة, vide also Inscription No. (92) on Mont. No. XLV (Baṛā Gumbad mosque), p. 41.

(b) On the spandrels of the corner arch No. (2).

The same as Inscription No. 24 (b) above.

(32) (a) On the corner arch No. (3).

*Qurān*, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 15, Verses 143-5.

(b) On the spandrels of the corner arch No. (3).

The same as Inscription No. 24 (b) above.

(33) On the corner arch No. (4).

Continued from Inscription No. (21) *supra*, i.e., from رَبِّ الْمَغْرِبِينَ up to ان استطعتم ان تنفذوا

(34) The spandrels of the corner arch No. (4) are ornamented with large circular discs inscribed with the 2nd Muslim creed in *Naskh* letters.

The small arched recesses above the inscribed arches also bear Quranic texts in *Naskh* characters incised in plaster but they are mostly damaged and only fragments of the following verses are readable here and there:—

(35) Pt. XVII, Ch. 21 entitled الانبياء (The Prophets), Sec. 6, Verses 87-89 but only from لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ up to خَيْرَ الْوَارِثِينَ. Cf. also Inscriptions Nos. 24 (c) and (84) on Mont. No. XLV (Baṛā Gumbad mosque), pp. 36 and 41.

(36) The same as Inscription No. (43) on Mont. No. XLV (Baṛā Gumbad mosque), p. 38, but only from اللَّهُ رَبُّنَا وَرَبُّكُمْ up to الَّذِينَ يَحْجِرُونَ فِي اللَّهِ.

(37) The same as Inscription No. (47) on Mont. No. XLV (Baṛā Gumbad mosque), p. 38.

(38) The same as Inscription No. (27) on Mont. No. XLV (Baṛā Gumbad mosque), p. 37.

(39) The same as Inscription No. (49) on Mont. No. XLV (Baṛā Gumbad mosque), p. 38.

(40) The same as Inscription No. (53) on Mont. No. XLV (Baṛā Gumbad mosque), p. 39, but from رَأَى الْيَرَس up to لِلْبَيْتِ فِي بَطْنِهِ.

(41) The same as Inscription No. (58) on Mont. No. XLV (Baṛā Gumbad mosque), p. 39.

(42) The spandrels of the small arched recesses are ornamented with small circular discs made of plaster bearing the words الْمَلِكُ لِلَّهِ (Kingdom is for God) or يَا إِلَه while the phrases حَسْبِيَ اللَّهُ (God is enough for me) and سُبْحَانَ اللَّهِ (Praise be to God) also decorate some of the discs.

(43) Above the arched recesses, in *Naskh* characters cut in plaster.

The same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but from بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَّمَ الْغَيْبَ وَالشَّهَادَةَ up to الرَّشِيدِ الصَّابِرِ followed by الَّذِينَ يَجْمَعُونَ رَأَى مُحَمَّدٌ رَأَى الْيَرَس instead of الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْعَلِيمُ

(44) The intrados of the dome is ornamented with circular medallions made of plaster containing floral decorations, but two of them are inscribed with the 1st Muslim creed. Its central portion is painted in gold and colours and contains verses 255-6 of Chapter 2 entitled الْبَقَرَةُ (The Cow), *vide* Inscription No. (5) on Mont. No. XXXVIII (Tomb of Ḥaṣrat Nizāmu-d-Dīn Auliya), p. 28.

## No. LVII.

(A) *KĀLE KHĀN-KĀ-GUMBAD.*(B) In village Mubarakpur Kotla, about 1,100 ft. south of the tomb locally known as Bare *Khān-kā-Gumbad* (No. LV).(C) The tomb is believed to contain the remains of Mubārak *Khān* Lohānī, a noble of Bahlol Lodī.(D) (1) The exterior is ornamented with circular medallions bearing the 1st Muslim creed or the phrases *بسم الله الرحمن الرحيم* or *الله الملك* or *على الجبار والاسلام*.

(In the name of God, the Merciful, the Compassionate, the Most High, the Supreme, the Author of peace.....).

(2) The interior is embellished with small circular medallions containing *الله* or *سبحان الله* and with large medallions most of which bear the 1st Muslim creed with the word *الله* in the centre. On the spandrels of the southern arch there are two large discs bearing the following epigraph:—قال النبي صلى الله عليه وسلم *آله الا الله انى رسول الله**Translation.*

“The Prophet, may Allāh bless and assoil him, said, ‘There is no god but Allāh, verily I am the Prophet of Allāh’.”

(3) On the arch of the western *mihrāb*.The 2nd Muslim creed preceded by *بسم الله الرحمن الرحيم*. Below it is *الحول والاقوة الا بالله العلي العظيم* (There is no strength nor power except in Allāh, the High, the Great).(4) On a red sandstone slab fixed over the western *mihrāb* is a Persian inscription in prose recording the erection of the tomb of Mubārak *Khān*, son of Masnad-i-‘Alī A‘zam Humāyūn *Khān* Muḥammad, son of Malik....., in 886 A.H. (1481 A.D.).(5) At the centre of the intrados of the dome, in embossed *Naskh* characters cut in plaster.*Qurān*, Pt. III, Ch. 2 entitled *البقرة* (The Cow), Sec. 34, Verses 255-6, *vide* also Inscription No. (5) on Mont. No. XXXVIII (Tomb of Ḥaẓrat Nizāmu-d-Dīn Auliya), p. 28.

## No. LVIII.

(A) *TOMB OF MUBĀRAK SHĀH.*

(B) In the heart of the village Mubarakpur Kotla.

(C) The tomb, built probably in 1434 A.D., contains the remains of Sulṭān Mubārak Shāh (1421-34 A.D.), son of Khizr *Khān*, the 2nd King of the Saiyid dynasty, and the other six marble graves in the tomb chamber may be assigned to the members of the royal family. The King is known for the erection of a new city named after him as Mubarakabad of which no trace is now left. It was in Mubarakabad that he was treacherously assassinated by his nobles in 1434 A.D.(D) (1) There is no inscription on the exterior but the verandah round the tomb chamber is ornamented with circular medallions of lime plaster inscribed with the following religious quotations in *Naskh* characters.

(a) On the north.

Four medallions bearing يانتاح (O Opener).

(b) On the north-west.

Four medallions inscribed with يا ساتر العيوب (O Veiler of faults\*).

(c) On the west.

Four medallions inscribed with سبحان الله.

(d) On the south-west.

Two medallions bearing سبحان الله بحمده كثير (Glory be to Allāh with His abundant praise), and the remaining two الملك لله.

(e) On the south-west.

The same as No. 1 (b) above.

(f) On the east.

Four discs bearing a Persian inscription, much mutilated and covered with smoke, containing the name of Mubārak Shāh, son of Khizr Khān.

(2) Inside the tomb there are seven marble graves, one of Sultān Mubārak Shāh in front of the southern entrance and the remaining six probably of the members of the royal family. All, but the one of a child, bear the 1st Muslim creed and الله carved in relief.

(3) Next to the grave of Mubārak Shāh is the one of a female inscribed with the 17th verse of chapter 3 of the *Qurān* already noticed under Inscription No. 21 (a) on Mont. No. XI (Sher Shāh's mosque), p. 8, etc.

The spandrels of the lower arches are embellished with large circular medallions bearing floral decorations or religious quotations in *Nasikh* characters in incised plaster. Starting from the arch on the left of the western *mihrāb* the following inscriptions are to be seen:—

(4) On the spandrels of the lower arch No. (1).

يا سامع الدعاء يا فاطر السماء  
يا ذا اليم البقاء يا راسع العطاء †

*Translation.*

“O Hearer of prayer, O Creator of the heaven, O Everlasting, O Most Muni-  
ficent.”

Under the above verse in two small discs made of plaster are the words يانتاح (O Opener) while on the spandrels of the lower arch No. (2) the discs contain only floral decorations incised in plaster.

(5) On the spandrels of the lower arch No. (3).

*Qurān*, Pt. XVII, Ch. 21 entitled الانبياء (The Prophets), Sec. 6, Verses 87-8, but only from انت الى لا اله الا انت up to ننجى المؤمنين, vide Inscriptions Nos. 24 (c) and (84) on Mont. No. XLV (Barā Gumbad mosque), p. 41, etc.

On the spandrels of the lower arch No. (4) there were originally two decorative circular medallions, one of which is broken and fragmentary whereas the inscription on the other, particularly along its circular border, is also much damaged. Inside this medallion, there is a square which is further divided into

\* It is a divine attribute which consists in hiding the faults of the sinners by forgiving or conniving at their shortcomings.

† It is an extract from the Ode of 'Alī bin Abi Tālib, vide *Majāri'u-l-Adab*, Pt. III, p. 7 (Beirut edition, 1913).



four smaller squares each containing an inscription while on the four sides of it are inscribed the names of the four *Imāms*, viz., *Shāfa'ī*, *Mālik*, *A'zam* and *Ahmad Hambal*.

The inscription runs as follows:—

(6) Along the circular border of the medallion.

بسم الله الرحمن الرحيم لقسه ٥....

*Translation.*

“In the name of Allāh, the Merciful, the Compassionate. The Beneficent .....

(7) Outside the four sides of the central square.

إمام شافعى رحمة الله عليه إمام مالك رحمة الله عليه إمام اعظم رحمة الله عليه إمام احمد حنبل رحمة الله عليه

*Translation.*

“*Imām Shāfa'ī*, may the mercy of Allāh be on him. *Imām Mālik*, may the mercy of Allāh be on him. *Imām-i-A'zam* (The great *Imām*), may the mercy of Allāh be on him. *Imām Ahmad Hambal*, may the mercy of Allāh be on him.”

(8) Inside the smaller square No. (1). لا اله الا الله الحى القيوم.

*Translation.*

“There is no god but Allāh, the Ever-living, the Self-subsisting.”

(9) Inside the smaller square No. (2) on the right of square No. (1).

لا اله الا الله تعالى كدار (٥).....

*Translation.*

“There is no god but Allāh, the High.....”

(10) Inside the smaller square No. (3).

لا اله الا الله

*Translation.*

“There is no god but Allāh.”

(11) Inside the smaller square No. (4).

The 1st Muslim creed.

The spandrels of the 5th lower arch are embellished with two circular discs bearing different inscriptions which run as follows:—

(12) On the circular disc No. (i).

يا هادى الرشاد يا معلم السداد (٥) يا محى البلاد يا رازق العباد \*

*Translation.*

“O Guide to the way (of salvation), O Inspirer of the righteous (?), O Giver of life to the cities, O Sustainer of the slaves”.

(13) On the circular disc No. (ii).

يا عالم الغيوب يا سائر العيوب يا غافر الذنب يا كشف الكرب †

\* It is an extract from the Ode of Hazrat 'Alī bin Abī Tālib, vide *Majānu-l-Adab*, Pt. III, p. 7 (Beirut edition, 1913).

† Vide footnote marked \* above.

*Translation.*

“O Knower of everything invisible, O Veiler of faults, O Forgiver of sins, O Remover of sorrows”.

The small discs underneath contain the words *يا عالم الغيب* (O Omniscient).

(14) On the spandrels of the lower arch No. (6).

The 3rd Muslim creed, *vide* Inscription No. (109) on Mont. No. XLV (Barā Gumbad mosque), p. 44.

(15) On the spandrels of the lower arch No. (7).

The 2nd Muslim creed, *vide* Inscriptions Nos. (4) and 108 (a) on Mont. No. XLV (Barā Gumbad mosque), pp. 34 and 44.

(16) On the spandrels of the lower arch No. (8).

The 1st Muslim creed and the words *يا سائر العيوب*.

(17) Above the western *mihrāb*.

Under the words *يا الله* repeated twice appears the same text as has been noticed under Inscription No. 21 (a) on Mont. No. XI (Sher Shāh's mosque), p. 8, etc.

(18) On the arch of the *mihrāb*.

The same as Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8, but only up to *يشفع عنده الإذن*. Below it appears the 2nd Muslim creed.

(19) Inside the *mihrāb* is a large disc bearing *الملك الله* in *Tughrā* characters and a little below it the 1st Muslim creed.

(20) On the band of the dome above the small arched recesses (inside), in *Naskh* letters.

A much broken inscription containing the attributes of God up to *البر التواب* preceded by *بسم الله الرحمن الرحيم*. Cf. Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, etc.

(21) The spandrels of the small arched recesses are ornamented with thirty-two small plastered medallions bearing one or the other of the following words:—*يا خالق السماء*, *يا فتاح*, *يا رهاب*, *حسبى الله*, *سبحان الله*, *الملك الله*, *الله*, and the 1st Muslim creed.

(22) At the centre of the intrados of the dome, in *Naskh* characters in incised plaster.

*Qurān*, Pt. III, Ch. 2 entitled *البقرة* (The Cow), Sec. 34, Verses 255-6, but only up to *بسم الله الرحمن الرحيم* and preceded by *لا اكره فى الدين*.

**No. LIX.**

(A) *MASJID MUBĀRAKPŪR KOṬLA*.

(B) Near the tomb of Mubārak Shāh (No. LVIII) to south of its western gate.

(C) Being situated within the enclosure of the dome, the mosque seems to have been erected about the same time to serve as a usual adjunct to it.

(D) The spandrels of the five arched openings leading into the prayer chamber are decorated with circular discs made of lime plaster bearing the 1st Muslim creed in *Naskh* letters.

## No. LX.

(A) *BHÛRE KHĀN-KĀ-GUMBAD* also known as *GHĀSĪWĀLĀ GUMBAD*.

(B) In village Mubarakpur Kotla, to north-east of Kāle *Khān-kā-Gumbad* (No. LVII).

(C) The tomb has no historical epigraph, but on stylistic grounds it may be assigned to the Lodī period.

(D) (1) The exterior is plain but the interior is embellished with circular medallions inscribed with the 1st Muslim creed and the phrase سبحان الله while the 112th chapter of the *Qurān* entitled الاخلاص (The Unity) preceded by بسم الله الرحمن الرحيم is also to be found.

(2) The intrados of the dome possesses 8 plastered discs, four of which contain the 1st Muslim creed and the rest الملك لله in *Naskh* letters.

(3) Above the small arched recesses, in *Naskh* characters.

*Qurān*, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34, Verses 255-7, preceded by بسم الله الرحمن الرحيم. Cf. also Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad Shāh), p. 32, etc.

## No. LXI.

(A) *DHAURĀ GUMBAD*.

(B) In village Zamarrudpur.

(C) It is evidently a monument of the Pathān period but nothing is so far known about the person who lies buried there. It is now used for residential purposes.

(D) There is no inscriptional decoration on the outside, but inside the tomb chamber there are two circular medallions made of lime plaster bearing the words يا الله only.

## No. LXII.

(A) *KALĀ GUMBAD*.

(B) In village Zamarrudpur, near the Dhaurā Gumbad (No. LXI).

(C) *Vide* note (C) on Dhaurā Gumbad (No. LXI). In the tomb chamber there is no trace of the grave.

(D) At the centre of the intrados of the dome, in *Naskh* characters cut in plaster.

The same as Inscription No. (5) on Mont. No. XXXVII (Tomb of Ḥazrat Nizāmu-d-Dīn Auliyyā), p. 28, but only up to قد تبين الرشده من الغي. The inscription is much defaced and covered with smoke.

## No. LXIII.

(A) *MOTH-KĪ-MASJID*.

(B) In the centre of village Moth-kī-Masjid.

(C) The mosque belongs to the reign of Sultān Sikandar Shāh Lodī who is said to have picked up a grain of *moth* lying in the Jāmi' Masjid and given it to

his wise minister, Miyān Bhūrā. The latter sowed it in his orchard and the grains it yielded were multiplied by sowing them year after year till their produce carried a large sum which the sagacious minister spent on the construction of so elegant a mosque commemorative of the grant of a grain of *moṭh*.

(D) (1) Originally white marble slabs bearing Quranic quotations in embossed *Naskh* characters decorated the exterior of the central entrance. Most of them have now disappeared and only a few which seem to have been subsequently reset are to be found on the north and south sides of the gateway. But they have been so much intermixed that it is not possible to make anything out of them. The following fragmentary verses are, however, traceable:—

(a) *Qurān*, Pt. XXIX, Ch. 73 entitled *المزمل* (The Wrapped Up), Sec. 1, Verse 16, but only up to *اخذ*.

(b) *Qurān*, Pt. XXVI, Ch. 50 entitled *ق* (Qāf), Sec. 1, a portion of Verse 2, *i.e.*, *[ فقال الكفران ] هذا شيء عجب*.

(c) *Qurān*, Pt. XXVI, Ch. 50 entitled *ق* (Qāf), Sec. 2, a portion of Verse 22, *i.e.*, from *كشفنا عنك* up to *اليوم حديد*.

(2) The *Kanguras* on the western façade are ornamented with circular discs of lime plaster, some of which bear floral decorations while the others are inscribed with *يا الله* or *الله*.

(3) The prayer chamber is divided into five bays of which those at the two extreme ends bear no inscriptional decoration. The 2nd bay, or the compartment on the south of the central one, possesses two plastered medallions on the spandrels of the western arch inscribed with the 1st Muslim creed in *Kūfic* letters, whereas the inner *mihrāb* bears *الله* and *الملا الله*.

(4) On the arch of the principal *mihrāb* in the central bay, in embossed *Naskh* characters.

The same as Inscription No. (10) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only up to *مثل القوم الذين كذبوا بآيت الله*.

(5) Inside the principal *mihrāb*, in embossed *Naskh* letters.

Three different texts—

(a) The 1st Muslim creed preceded by *بسم الله الرحمن الرحيم*.

(b) & (c) The 112th chapter of the *Qurān* entitled *الخلاص* (The Unity) and the 113th chapter entitled *الغلق* (The Dawn), but without *بسم الله الرحمن الرحيم* at the beginning. Cf. also Inscriptions Nos. (13) and (11) on Mont. No. XI (Sher Shāh's mosque), p. 7, respectively.

(6) In the small niche above the *mihrāb*, in embossed *Naskh* characters.

The 2nd Muslim creed, but without *بسم الله الرحمن الرحيم*, *vide* Inscription No. 4 (a on Mont. No. XLV (Barā Gumbad mosque), p. 34.

(7) On the arched niche above the principal *mihrāb*, in *Naskh* letters.

*Qurān*, Pt. XXVII, Ch. 55 entitled *الرحمن* (The Merciful), Sec. 2, Verses 26-30, preceded by *بسم الله الرحمن الرحيم*, *vide* Inscription No. (2) on Mont. No. XXIV (Humāyūn's tomb), p. 16.

(8) At the centre of the intrados of the dome in *Naskh* characters cut in plaster.

*Qurān*, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34, Verses 255-6 preceded by بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, vide Inscription No. (5) on Mont. No. XXXVIII (Tomb of Ḥaẓrat Nizāmu-d-Dīn Auliya), p. 28, etc.

(9) The fourth bay contains the same inscriptions as the 2nd bay noticed above but in this bay the word اللَّهُ instead of الملك الله is to be seen.

#### No. LXIV.

(A) *NILĪ MASJID* (Blue Mosque).

(B) In village Kharera, to east of the Delhi-Qutb road.

(C) It was built in 911 A. H. (1505 A.D.) in the reign of Sikandar Lodī by Kasumbhīl, the nurse of Fath Khān, son of Masnad-i-‘Alī Khawāṣ Khān.

(D) (1) On the eastern façade above the *Chhajja* is a one-lined inscription, (15 ft × 4 inches) at a height of about 14 ft. from the floor of the mosque in *Naskh* characters incised in plaster. It is damaged on account of the peeling off of plaster and consists of eight different texts detailed below:—

(a) The 2nd Muslim creed preceded by بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ .

(b) The same as Inscription No. (8) on Mont. No. XI (Sher Shāh’s mosque), p. 6.

(c) Three traditions of the Prophet, viz.—

قال النبي صلى الله عليه وسلم الدنيا جيفة و طالبها كلاب

#### Translation.

“The Prophet, may God bless and assoil him, said, ‘The world is a carrion and its lovers are dogs.’”\*

قال عليه السلام اذا رأيتم الرجل يتعاهد المسجد فاشهدوا له بالايما

#### Translation.

“(The Prophet,) peace be on him, said, ‘If you see that the man pledges himself to the mosque, testify in his favour.’”

قال النبي صلى الله عليه وسلم الا ..... و

#### Translation.

“The Prophet, may God bless and assoil him, said, ‘Beware.....’”

(d) *Qurān*, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 15, Verses 143-7. Cf. also Inscription No. 32 (a) on Mont. No. LVI (Chhoṭe Khān-kā-Gumbad), pp. 54-55.

(e) Ch. 112 of the *Qurān* entitled الا خلاص (The Unity), preceded by بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, vide Inscription No. (13) on Mont. No. XI (Sher Shāh’s mosque), p. 7.

(f) The 1st Muslim creed.

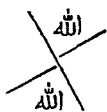
(2) On the central arched entrance to the prayer chamber there are two Persian verses in *Naskh* characters cut in plaster. They have not been correctly inscribed probably on account of the ignorance of the scribe and being also

\* Those who seek worldly pleasures are considered no better than dogs.

partly damaged the 2nd verse has become practically meaningless. The inscription runs as follows:—

بسم الله الرحمن الرحيم

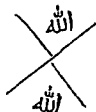
کانش (۹) خراج ملک دو عالم بود بها



(۱) هر يك نفس كه مى رود از عمر گوهر يست

حسبى الله  
حسبى الله

وانكه درى بخاك نهى دست بے نوا



(۲) بد سنگ کاین خزانہ ما کرد آنچهان که

سبحان الله بحمده  
کثیرا

#### Translation.

“In the name of Allāh, the Merciful, the Compassionate. (1) Every single breath of life that passes out is a pearl, the price of which is the output (lit. tribute) of both the worlds. Allāh is enough for me. Allāh is enough for me.

(2) It was a (precious) stone that (by its going out) rendered our treasure such that if thou goest into it thou shalt put thy empty hand on the dust. Glory be to Allāh with abundant praise.

(3) A slab of white marble let into the façade above the central archway bears an historical epigraph written by Kamāl Aḥmad Khān in Arabic and Persian prose assigning the erection of the mosque to Kasumbhīl, the nurse of Khānzādah Miyān Fath Khān, son of Masnad-i-‘Ālī Khawās Khān, on the 2nd of Rabī‘ I, 911 A.H. (3rd August 1505 A.D.) in the reign of Sulṭān Sikandar Lodī.

(4) On the spandrels of the archways leading into the prayer chamber, in circular medallions, are the 1st Muslim creed, or the phrases يا رهاب (O Giver), الله يا فتاح or سبحان الله , حسبى الله while الله decorates the kanguras of the façade.

(5) The prayer chamber also is ornamented with circular medallions made of plaster similar to those noticed above each bearing one of the following words or phrases:— الله , حسبى الله , الملك الله and the 1st Muslim creed.

The central mihrāb bears faint traces of a Quranic inscription too much damaged to allow of a correct decipherment.

#### No. LXV.

##### (A) IDGĀH.

(B) In village Kharera, on the south-east of the Nīlī Masjid (No. LXIV), to east of the Delhi-Qutb road.

(C) The mosque was built in 1405 by Iqbāl Khān, better known as Mallū, who after the invasion of Tīmūr repopulated the city of Delhi. He was so influential that he virtually ruled the country in the reign of Emperor Maḥmūd Shāh, the last King of the Tughlaq dynasty.

(D) The only inscription it bears is on a slab of stone built into the south bastion towards the east, recording its erection on the 16th Shā‘bān, 807 A.H. (17th February, 1405 A.D.) by Iqbāl Khān alias Mallū during his repopulation

of the city of Delhi after the desolating invasion of the *Mughals* under *Timūr*. It is significant to note that the epigraph does not contain the name of the King but that *Iqbāl Khān* formally calls himself “*Sultānī*”, or a slave of the *Sultān*, who in reality was only a puppet in his hands.

#### No. LXVI.

##### (A) CITY WALL OF SIRĪ.

(B) Ruined portions of it are to be found in the villages of Shahpur Jat, Chiragh Dehli and Shaikhsarai.

(C) The wall was built by ‘Alāu-d-Dīn *Khaljī* about the year 703 A.H. (1303-4 A.D.) round his city, known as *Sirī*, which was subsequently destroyed by *Sher Shāh Sūrī*.

(D) On the *kanguras* of a bastion on the south there are large medallions inscribed with the words *الله الملك* or *يا الله* or the 1st Muslim creed in embossed *Naskh* letters.

#### No. LXVII.

##### (A) MOSQUE OF MAKHDŪM ŠAHIB.

(B) In village Shahpur Jat, to south-east of the ‘*Idgāh* at Kharera (No. LXV).

(C) It is known after the name of *Makhdūm Šahib*, a saint, who lies buried on the north of the domed pavilion (No. LXVIII).

(D) (1) The spandrels of the arches are embellished with large circular discs containing the word *الله* in the middle, while the *kanguras* on the façade are ornamented by small circular medallions inscribed with the words *الله* , *يا الله* or *حسبى الله* .

(2) The prayer chamber is decorated throughout with large circular medallions inscribed with *الله* or *يا الله* while the central compartment bears a much mutilated inscription in *Naskh* characters incised in plaster. It consists of the attributes of God up to *الرَّشِيدُ الصَّبُورُ* . Cf. Inscription No. (2) on Mont. No. XLIII (Tomb of *Muḥammad Shāh*), pp. 31-32

(3) Under the Inscription No. (2) above are verses from two different chapters of the *Qurān*.

(a) Ch. 67 entitled *المَلِكُ* (The Kingdom), Secs. 1-2, Verses 1-30, *vide* Inscriptions Nos. 1 (a), 3 (a), 5 (a) and 7 (a) on Mont. No. XXXV (Tomb of *Atgah Khān*), pp. 23 and 24.

(b) Ch. 37 entitled *الرَّانِجَاتُ* (The Rangers), Verses 180-2, *vide* Inscription No. (3) on Mont. No. XXII (*Nīlī Chhatrī*), p. 15.

(4) Above these inscriptions there are 8 small arched recesses decorated only with the phrase *حسبى الله* in *Naskh* lettering.

(5) Immediately to east of the courtyard of the mosque is a plastered grave bearing a fragmentary quotation from the Quranic chapter 2 entitled *البقرة* (The Cow), Verse 136.

#### No. LXVIII.

##### (A) UNKNOWN TOMB or a Domed Pavilion.

(B) Immediately to east of the inscribed plastered grave noticed above.

(C) Nothing is definitely known of the tomb but there are reasons to call it a *Pathān* monument.

(D) Inside the tomb there are traces of profuse epigraphical ornamentation in incised and coloured plaster which has almost entirely peeled off or faded, and only the following Persian verse in *Naskh* characters is partly readable.

چه جاے شکر و شکایت ز نقش نیک و بدست      که نیز جیفه هستی ..... نخراهد ماند

*Translation.*

“What is the occasion of offering thanks for, or making complaints against, a mark of good or evil, because even the world which is (but) a carrion shall not last.....”

**No. LXIX.**

(A) *MUHAMMADIWĀLĪ MASJID.*

(B) In village Shahpur Jat, about 500 ft. to west of the village.

(C) History is silent in regard to the name of its founder or the date of its erection, but on stylistic grounds it may be supposed to date as far back as the Pathān period.

(D) The exterior is uninscribed but the prayer chamber is ornamented with several epigraphs, both Quranic and Traditional, some of which have been wrongly executed probably on account of the ignorance of the mason in charge of the work. The inscriptions are in *Naskh* characters in incised lime plaster which has peeled off in several places.

*a. Central compartment.*

(1) Over the principal *mihrāb* is a circular medallion, painted red, containing the words يا محمد (O Muḥammad) in *Tughrā* characters, while on the spandrels of the arched recess right above it there are circular discs inscribed with the word الله only in *Naskh* letters.

(2) On the upper arch of the principal *mihrāb*.

The same as Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad Shāh), p. 32, but the last verse 257 is up to اِنَّكَ اِصْحَابُ النَّارِ only.

(3) On the northern arch.

Fragments of four different chapters of the *Qurān*—

(a) Ch. 112 entitled الاخلاص (The Unity), Verses 1-4, preceded by بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ.

(b) Ch. 113 entitled الفلق (The Dawn), Verses 1-5, preceded by بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ.

(c) Ch. 114 entitled الناس (The Men), Verses 1-6, preceded by بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ.

(d) Ch. 1 entitled الفاتحه (The Opening), Verses 1-4.

(4) On the eastern arch, in a much damaged condition.

Fragments of verses from two different chapters of the *Qurān*—

(a) The same as Inscription No. 117 (a) on Mont. No. XLV (Baṛā Gumbad mosque), p. 45.

(b) The same as Inscription No. (4) on Mont. No. XXXVIII (Tomb of Ḥaẓrat Niẓāmu-d-Dīn Auliya), p. 28, but only up to مِنْ لَدُنْكَ سُلْطٰنًا نَصِیْرًا .

(5) On the southern arch.

Verses from three different chapters of the *Qurān*—

(a) The same as Inscriptions Nos. (114-5) on Mont. No. XLV (Baṛā Gumbad mosque), p. 45, but only from بِمَنْ هُوَ اِهْدِنِ سَبِيْلًا to هُوَ رَقْلٌ جَاءَ الْحَقُّ .



(b) The same as Inscription No. 24 (a) on Mont. No. LVI (Chhoṭe Khān-kā-Gumbad), p. 54, but only up to الى صراط مستقيم.

(c) Fragments of verses 180-2 of Ch. 37 entitled الصفات (The Rangers), vide Inscription No. (3) on Mont. No. XXII (Nīlī Chhatrī), p. 15, etc.

(6) The bases of the pendentives in this compartment are also inscribed: the south-east and south-west pendentives bear the 1st Muslim creed in *Kūfic* characters while the one at the north-east corner contains the same creed in *Naskh* letters. The base of the pendentive at the north-west corner is inscribed with the following text:—

قال النبي صلى الله عليه وسلم الدنيا مزعة الاخرة \*

*Translation.*

“The Prophet, may God bless and assoil him, said, ‘This world is a field for (cultivation to be harvested in) the next world’.”

(7) On the drum of the dome above the arched recesses is the same inscription (consisting of the Divine attributes) as has been noticed under Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), p. 7, but only from

ليس كمثل شي وهو السميع العليم up to بسم الله الرحمن الرحيم هو الله الذى لا اله الا هو علم الغيب والشهادة

b. Northern compartment.

The spandrels of the arches on the north, south, east and west are ornamented by large circular medallions bearing the following inscriptions in *Naskh* characters cut in plaster.

(8) West arch. On the left hand medallion.

*Qurān*, Pt. XXVI, Ch. 48 entitled الفتح (The Victory), Sec. 4, Verses 28-9 preceded by بسم الله الرحمن الرحيم. The last verse is only up to بينهم تراهم. Cf. Inscription No. (22) on Mont. No. LVI Chhoṭe Khān-kā-Gumbad), p. 53.

(9) West arch. On the right hand medallion.

The same as Inscription No. (19) on Mont. No. XI (Sher Shāh's mosque), p. 8, but only from بسم الله ان الذين آمنوا up to قبل ان تنفد كلمت ربى الرحمن الرحيم.

(10) North arch. On the left hand medallion.

*Qurān*, Pt. XXII, Ch. 33 entitled الاحزاب (The Allies), Sec. 7, Verses 56-7, but only up to بسم الله الرحمن الرحيم ان الذين يؤمنون الله with the beginning.

(11) In the middle of the medallion containing the Inscription No. (10) above.

قال النبي صلى الله عليه وسلم الدنيا جيفة و طالبها كلاب

\* It is a famous tradition of the Prophet which has now become proverbial. It has, however, been incorrectly executed for the inscription reads الدنيا زمرة فى الاخرة (Lit. This world is a crowd in the next world). It is ungrammatical, meaningless and nowhere to be found among the Prophet's traditions. Such mistakes for which probably the ignorant masons in charge of the work are responsible are by no means uncommon, vide footnotes on Inscriptions Nos. 14 (a) and (18) *infra*, etc.

*Translation.*

"The Prophet, may Allāh bless and assoil him, said, 'The world is a carrion and its lovers are dogs,' Cf. Inscription No. 1 (c) on Mont. No. LXIV (Nili Masjid at Kharera), p. 62.

(12) North arch. On the right hand medallion.

The same as Inscription No. (7) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only up to *تخرج الحى من الميت*.

(13) East arch. On the left hand medallion.

*Qurān*, Pt. II, Ch. 2 entitled البقرة (The Cow), Sec. 25, Verses 201-3, but only from *وَبَنَّا آتَنَّا* up to *وَاذْكُرُوا اللَّهَ* and with *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* at the beginning.

14 (a) In the middle of the medallion containing the Inscription No. (13) above.

قال عليه الصلوة والسلام عليكم بحسن الخط فانه من مفاتيح الزور<sup>1</sup>

*Translation.*

"(The Prophet,) may the (Divine) blessings and peace be on him, said, '(It is incumbent) on you (to write) a good hand because verily it is (one) of the cures for the stiffness in hand'."

(b) In the middle of the above medallion is *سبحان الله*.

(15) East arch. On the right hand medallion.

The same as Inscription No. 108 (a) on Mont. No. XLV (Baṛā Gumbad mosque), p. 44.

16 (a) In the middle of the medallion containing Inscription No. (15) above.

قال النبى صلى الله عليه وسلم الدنيا دار من لا دار له<sup>2</sup>

*Translation.*

"The Prophet, may Allāh bless and assoil him, said, 'The world is the home of one who has no home'."

(b) Further inside the above medallion are the same words as have been noticed under the Inscription No. 14 (b) above.

(17) South arch. On the right hand medallion.

The same as Inscription No. (16) on Mont. No. XI (Sher Shāh's mosque), p. 7, but only up to *آمين*.

(18) South arch. On the left hand medallion.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ<sup>3</sup> وَصَلِّ<sup>4</sup> عَلَى جَمِيعِ  
الأنبياء والمرسلين والملئكة المقربين وعلى عباد الله الصالحين<sup>5</sup>

<sup>1</sup> The inscription contains *مفاتيح الزور* instead of *مفاتيح الزور*. It is a spelling mistake. This tradition, however, is not traceable in the six recognized books of *ḥadīth*, but I remember to have read it somewhere among the sayings of Ḥaṣrat 'Alī bin Abi Ṭalīb, a son-in-law of the Prophet, and there, as far as I recollect, the words *مفاتيح الرزق* (means of livelihood) instead of *مفاتيح الزور* are to be found.

<sup>2</sup> It appears to be a saying rather than a tradition of the Prophet since it is not available in the authentic records of *ḥadīth*.

<sup>3</sup> The word *سلم* has been wrongly inscribed as *سلم* in the epigraph.

<sup>4</sup> The word *صل* has been inscribed as *سل* which is obviously a mistake of spelling.

<sup>5</sup> The epigraph is not a Quaranic verse but a *دُود* or prayer for Divine blessings on the Prophet.

*Translation.*

"In the name of Allāh, the Merciful, the Compassionate. O Allāh, confer blessings on Muḥammad and on the family of Muḥammad and show (them) mercy and peace; and bless all Thy Prophets and messengers and the angels nearest (to Thee) and Thy<sup>1</sup> pious servants."

(19) In the middle of the medallion bearing the Inscription No. (18) above.

قال عليه الصلاة والسلام المرو يعرف عند المعاملة<sup>2</sup>

*Translation.*

"(The Prophet,) may the (Divine) blessings and peace be on him, said 'A man is known by his dealings'."

(20) On the spandrels of the lower arch on the east is a circular medallion bearing fragments of the 3rd Muslim creed inscribed in *Naskh* lettering. Cf. also Inscription No. (109) on Mont. No. XLV (Baṛā Gumbad mosque), p. 44.

c. Southern compartment.

The spandrels of the arches in this compartment also are embellished with large circular medallions containing the following inscriptions in *Naskh* characters cut in plaster:—

(21) Upper arch on the west. Right hand medallion.

*Qurān*, Pt. XXII, Ch. 35 entitled *ناظر* (The Originator), Sec. 1, Verses 2-3.

(22) On the lower arch on the west.

*Qurān*, Pt. XXVI, Ch. 48 entitled *الفتح* (The Victory), Sec. 1, Verses 1-2, but only up to *بسم الله الرحمن الرحيم* and preceded by *يغفر لك الله*. Cf. also Inscription No. (46) on Mont. No. XLV (Baṛā Gumbad mosque), p. 38.

(23) Northern arch. Left hand medallion.

Only half of the medallion is *in situ* and it is inscribed with

لَا إِلَهَ إِلَّا اللَّهُ عَلَىٰ وَلِيِّ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ إِبْرَاهِيمَ خَلِيلَ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ مُوسَىٰ كَلِيمَ اللَّهِ

*Translation.*

"There is no god but Allāh, 'Alī is the Helper of Allāh. There is no god but Allāh, Abraham is the Friend of Allāh. There is no god but Allāh, Moses is the Speaker to Allāh."

(24) North arch. Right hand medallion.

*Qurān*, Pt. XVII, Ch. 21 entitled *الأنبياء* (The Prophets), Sec. 6, Verses 87-90, but only from *إِنَّا أَنزَلْنَاهُ* up to *وَمَلَحْنَا*, vide also Inscriptions, Nos. 24(c) and (84) on Mont. No. XLV (Baṛā Gumbad mosque), p. 41, etc.

(25) (a) Upper arch on the east. Left hand medallion.

قال النبي صل الله عليه وسلم التكبيرة الاولى خير من الدنيا وما فيها<sup>3</sup>

<sup>1</sup> Lit. the pious servants of Allāh.

<sup>2</sup> This tradition of the Prophet has come to be regarded as a common saying now-a-days.

<sup>3</sup> It is an authentic *ḥadīth*, vide *Kitābu-ṣ-Ṣalāt* in *Ṣaḥīḥu-l-Buḥārī*, (Cairo edition), p. 139.

*Translation.*

“The Prophet, may Allāh bless and assoil him, said, ‘The 1st *takbīr*<sup>1</sup> is better than the world and everything in it’.”

(b) Within the above medallion, in a smaller circle, is the 1st Muslim creed.

26 (a) Upper arch on the east. Right hand medallion.

The same as Inscription No. 25(a) above.

(b) In the middle of the above medallion.

The same as Inscription No. 25(b) above.

(27) On the lower arch on the east.

*Qurān*, Pt. XXVIII, Ch. 65 entitled الطلاق (The Divorce), Sec. 1, Verses 2-3 but only from *الله يتق* up to *كل شي قدرا*. Cf. Inscription No. 19 (a) on Mont. No. LVI (Chhote Khān-kā-Gumbad), p. 53.

28 (a) Upper arch on the south. Left hand medallion.

قال النبي صلى الله عليه وسلم من بنى المساجد بنى الله تعالى سبعين مرة بيت الكعبة\*

*Translation.*

“The Prophet, may God bless and assoil him, said, ‘Whoever built mosques erected for the Most High Allāh seventy times the house of *Ka’ba*’.”

(b) Within the above medallion, in a smaller circle, is *الملك الله* in *Tughrā* characters.

29 (a) Upper arch on the south. Right hand medallion.

The same as Inscription No. 28(a) above.

(b) In the middle of the above medallion.

The same as Inscription No. 28(b) above.

## No. LXX.

(A) TOMB OF *SHAIKH KABĪRU-D-DĪN AULIYĀ*, locally known as *RIKĀBWĀLĀ GUMBAD* or *LĀL GUMBAD*.

(B) About 3 furlongs to west of the village Shaikhsarai, in the centre of a graveyard.

(C) Nothing can be definitely said about the saint, but the tomb seems to have been erected in the *Tughlaq* period.

(D) (1) The tomb contains nine graves, 5 of stone and the rest of lime plaster. Two of them are inscribed on the top with the 112th chapter of the *Qurān* entitled *الخلاص* (The Unity) in embossed *Nasḥ* characters but without *بسم الله الرحمن الرحيم*. Cf. also Inscription No. (13) on Mont. No. XI (*Sher Shāh*’s mosque), p. 7.

The red sandstone *kanguras* are decorated with small circular discs bearing *يا الله*.

(2) Around the Lāl Gumbad there are several old graves only two of which made of red sandstone on the south of the gumbad bear on the top the *سورة الخلاص* without *بسم الله الرحمن الرحيم* as has been noticed above.

<sup>1</sup> *Takbīr* (lit. glorification of God) is a term in Muslim theology given to certain words uttered at the opening of a prayer, specially of a congregational prayer.

\* *Vide Al-Targhīb wal Tarhīb* of Mullā Zamakhshari, (Cairo edition), p. 211.

## No. LXXI.

(A) *TOMB OF HAZRAT YUSUF QATTAL.*

(B) About 2 furlongs to north-west of the Khirkī Masjid.

(C) Shaikh Yūsuf Qattāl flourished in the reigns of Sikandar Lodī and Ibrāhīm Lodī and died in 933 A.H. (1526-7 A.D.) He was a disciple of Qāzī Jalālu-d-Dīn of Lahore.(D) The exterior is uninscribed, but inside the tomb the 1st Muslim creed in embossed *Kūfic* characters decorates the western *mīhrāb*, while small red sandstone medallions bearing **الله** are also to be found here and there.The grave is of red sandstone, on the top of which appears the 1st Muslim creed in embossed *Kūfic* letters and, under it, in circular discs is the word **الله** in *Kūfic* characters.

## No. LXXII.

(A) *UNKNOWN GRAVE.*

(B) Near the tomb of Hazrat Yūsuf Qattāl (No. LXXII) to the east.

(C) The grave is said to contain the remains of one of Hazrat Yūsuf Qattāl's disciples.

(D) In inscriptional decoration it is similar to the saint's grave (No. LXXI) noticed above.

## No. LXXIII.

(A) *TOMB OF BAHLOL LODI.*(B) Immediately outside the west wall of the enclosure of the tomb of Hazrat Naṣīru-d-Dīn Maḥmūd, entitled Roshan Chirāgh Dehli.

(C) Bahlol Lodī was the founder of the Lodī dynasty and died in 894 A.H. (1489 A.D.). His tomb was erected by his son and successor Sultān Sikandar Lodī, but its identity is disputed.\*

(D) (1-3) On the outside of the three arches on the east, in *Naskh* letters.*Qurān*, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34, Verses 255-7, but only up to **يُخْرِجُونَا مِنَ الدِّينِ**. *Vide* Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad Shāh), p. 32, etc.(4) The spandrels of the above arches are ornamented with circular medallions inscribed with the words **يا الله** or **سبحان الله**.

The arches on the south are also inscribed. Starting from the right to the left they bear the following Quranic texts:—

(5) On arch No. (1).

The same as Inscription No. (26) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(6) On arch No. (2).

(a) Two different chapters of the *Qurān*.(i) Ch. 112 entitled الاخلاص (The Unity), Verses 1-4, preceded by **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**, *vide* Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7.(ii) Ch. 113 entitled الفلق (The Dawn), but only up to **إِذَا رَجَبَ** preceded by **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**, *vide* Inscription No. (11) on Mont. No. XI (Sher Shāh's mosque), p. 7.

\* The Cambridge History of India, Vol. III, p. 594, footnote 1.

(b) On the spandrels of the above arch No. (2) are circular medallions inscribed with the phrase سبحان الله.

(7) On arch No. (3).

Verses from two different chapters of the *Qurān*—

(a) Ch. 113 entitled الفلق (The Dawn), but from من شر الغائات up to the end.

(b) Ch. 114 entitled الناس (The Men), Verses 1-5, preceded by بسم الله الرحمن الرحيم. Cf. Inscription No. (11) on Mont. No. XI (Sher Shāh's mosque), p. 7.

Starting from the right to the left the arches on the west bear the following inscriptions :—

(8) (a) On arch No. (1).

Faint traces of a Persian inscription too much mutilated and obliterated to give any sense.

(b) On the spandrels of the above arch are circular medallions inscribed with the phrase سبحان الله.

9 (a) On arch No. (2) is the following fragmentary Persian inscription in verse :—

(۱) ..... لسانها نشده خاک ماررد ..... کیس آب ..... صبـدرد

(۲) این پنج روز ..... این خاک دیگدان . . . . . جداررد

*Translation.*

(1) “ .....marks were not made, our dust scatters, that this water .....the wind blows.

(2) These five days....., the ashes of this fireplace..... are removed.

(b) On the spandrels of the above arch in *Naskh* letters is the phrase حسبنا الله (God is enough for us).

Starting from the right to the left the arches on the north are inscribed as follows :—

10 (a) On arch No. (1).

The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shāh's mosque), p. 8, but preceded by بسم الله الرحمن الرحيم.

(b) On the spandrels of the above arch are circular medallions made of plaster containing يا الله .

11 (a) On arch No. (2).

Fragments of Verses 255-7 of Ch. 2 entitled البقرة (The Cow), but only up to بسم الله الرحمن الرحيم preceded by يخرجونهم من النور الى الظلمت.

11 (b) On the spandrels of arch No. (2).

The same as Inscription No. 10 (b) above.

12 (a) On arch No. (3).

حسبنا الله ونعم الوكيل نعم المولى ونعم النصير

*Translation.*

“ God is enough for us and He is the Best Protector, the Best Master and the Best Helper.”

(b) On the spandrels of arch No. (3).

The same as Inscription No. 10 (b) above.

The tomb contains two graves, one of a male and the other of a female. The former bears only the 1st Muslim creed in *Naskh* characters while the latter is uninscribed.

The western *mihrāb* in the tomb chamber appears to be inscribed, but since the tomb is used for residential purposes and the occupant of that part of the building containing the *mihrāb* has gone out for a few weeks and locked up his *kofhrī*, it is not possible to decipher the inscriptions.

#### No. LXXIV.

(A) *TOMB OF ZAFAR KHĀN or DĀD KHĀN.*

(B) In Tughlaqabad, to north-east of the mausoleum of *Ghiyāthu-d-Dīn Tughlaq*.

(C) The tomb was built by *Ghiyāthu-d-Dīn Tughlaq* who styled it as *Dāru-l-Amān*. Another *Dāru-l-Amān* known to history was the one erected by *Ghiyāthu-d-Dīn Balban* wherein, according to *Safarnāma-i-Ibn Baṭūṭa* (Lahore edition, 1898, p. 57) he lies buried. No trace of the latter building, however, is to be found now.

The occupant of the tomb referred to in the Persian inscription over the south door (*vide* Inscription No. (1) *infra*) was a son of Sultān *Ghiyāthu-d-Dīn Tughlaq* who, as *Ziāu-d-Dīn Barnī* observes\*, received the title of *Zafar Khān* from his royal father. His real name is not known to history but according to the inscription he conquered the country as far as Lakhanwati (Gaur in Bengal) and died while yet in the prime of his youth.

(D) (1) The inscription referred to in note (C) above is pretty long and appears on red sandstone slabs over the south door, both outside and inside, and also on the south of the inner tomb. It records his heroic conquests at a tender age, the grant of *Zafarābād* to the deceased *Khān Zafar Khān*, a son of *Ghiyāthu-d-Dīn Tughlaq* and the erection of his tomb, styled as *Dāru-l-Amān*, during the reign of *Ghiyāthu-d-Dīn Tughlaq*.

The tomb, octagonal in plan, is entered by 8 arched gateways which are inscribed on the outside with the following Quaranic texts in embossed *Naskh* characters :—

(2) Ch. 112 entitled *الخلاص* (The Unity), Verses 1-4 preceded by *بسم الله الرحمن الرحيم*, *vide* Inscription No. (13) on Mont. No. XI (*Sher Shāh's mosque*), p. 7.

(3) The same as Inscription No. 21 (a) on Mont. No. XI (*Sher Shāh's mosque*), p. 8, but without *بسم الله الرحمن الرحيم* and only from *شهد الله* up to *هو العزيز الحكيم*.

The interior of the tomb is lavishly decorated with Quranic quotations in embossed *Naskh* characters. Starting from the south-west arch and proceeding towards the left the following verses are inscribed :—

\* *Tārīkh-i-Fīroz Shāhī*, Persian text (published by the Asiatic Society of Bengal, 1862), p. 428.

(4) On the arch No. (1)

From *بسم الله الرحمن الرحيم* up to *رَبَّنَا* preceded by *آمن الرسول*.

(5) On the arch No. (2)

From *ولا تكمل علينا اسراً* up to *واليك المصير*.

(6) On the arch No. (3)

From *على القمر الكفوين* up to *كما حملته على الذين*.

(7) On the arch No. (4)

From *بسم الله الرحمن الرحيم* preceded by *لا اله الا* up to *لو انزلنا هذا القرآن*.

(8) On the arch No. (5)

From *سبحان الله عما يشركون* up to *هو علم الغيب*.

(9) On the arch No. (6)

From *بسم الله الرحمن الرحيم* preceded by *يشفع عنده* up to *لا اله الا هو الحى*.

(10) On the arch No. (7)

From *ولا يؤده حفظهما* up to *الا بذنه يعلم*.

(11) On the arch No. (8)

From *الله سميع عليم* up to *هو العلى العظيم*.

Again, there are eight smaller arches bearing the following verses in the same

*Naskh* letters :—

(12) On the smaller arch No. (1)

From *بسم الله الرحمن الرحيم* preceded by *من ذنبك وما* up to *انا فتحنا لك فتحة*.

(13) On the smaller arch No. (2)

From *هو الذى انزل* up to *تلخر ديتم نعمته*.

(14) On the smaller arch No. (3)

From *جنود السموات والارض* up to *السكينة فى قلوب*.

(15) On the smaller arch No. (4)

From *تحتها الا نهار* up to *كان الله عليم حكيم*.

(16) On the smaller arch No. (5)

From *عند الله فوزاً عظيماً* up to *خالدين فيها*.

(17) On the smaller arch No. (6)

From *بسم الله الرحمن الرحيم* preceded by *وتنزع* up to *قل اللهم ملك الملك*.

(18) On the smaller arch No. (7)

From *شيئ قدير* up to *الملك ممن تشاء*.

(19) On the smaller arch No. (8)

From *تخرج الميت من الحى* up to *تولج الليل*. The remaining portion of the verse has peeled off.

There are two graves in the tomb chamber, the one in the centre being probably that of the youthful warrior *Zafar Khān*. Both the graves are uninscribed.

Nearby is the tomb of *Ghiyāthu-d-Dīn Tughlaq* which occupies the central position of the enclosure. It contains three plastered graves, all uninscribed.

<sup>1</sup>, <sup>2</sup> and <sup>3</sup>. These verses are in continuation of each other and belong to Pt. III, Ch. 2 entitled *البقرة* (The Cow), Sec. 40 (Verses 285-6), vide Inscription No. 117 (a) on Mont. No. XLV (Bāṭā Gumbad mosque), p. 45.

<sup>4</sup> and <sup>5</sup>. Vide *Qurān*, Pt. XXVIII, Ch. 59 entitled *الحشر* (The Banishment), Sec. 3, Verses 21-3. Cf. Inscription No. (24) on Mont. No. XI (Sher Shāh's mosque), p. 8.

<sup>6</sup>, <sup>7</sup>, and <sup>8</sup>. Vide Inscription No. (5) on Mont. No. XXXVIII (Tomb of Hazrat Nizāmu-d-Dīn), p. 28, etc.  
<sup>9</sup>, <sup>10</sup>, <sup>11</sup>, <sup>12</sup> and <sup>13</sup>. These are the 1st five verses of Ch. 48, entitled *الفتح* (The Victory), vide Inscription No. (1), on Mont. No. XI (Sher Shāh's mosque), p. 6.

<sup>14</sup>, <sup>15</sup> and <sup>16</sup>. Vide Inscription No. (7) on Mont. No. XI (Sher Shāh's mosque), p. 6.



The one in the centre is probably the grave of Ghiyāth-d-Dīn Tughlaq, the founder of the Tughlaq dynasty, while the other two graves are assigned respectively to his wife, Mahdūma-i-Jahān, and his son Muhammad Tughlaq, known in history for his generosity and eccentricity.

#### No. LXXV.

(A) *BĪWĪ* or *DĀDĪ-KĀ-GUMBAD*.

(B) In village Kharera to west of the Delhi-Qutb road.

(C) Nothing is definitely known of this tomb, but its architecture is decidedly *Paṭhān*.

(D) (1) The tomb contains six graves, all uninscribed. The pendentives are ornamented with circular plastered medallions inscribed with the 1st Muslim creed or *الله*, or with the phrases *الله الملك الله* and *حسبى الله*.

(2) At the centre of the intrados of the dome.

The same as Inscription No. (5) on Mont. No. XXXVIII (Tomb of Ḥaẓrat Nizāmu-d-Dīn Auliya), p. 28, less the opening words of the inscription, *i.e.*, *قال الله سبحانه وتعالى*.

#### No. LXXXVI.

(A) *TOMB OF FĪROZ SHĀH TUGHLAQ*.

(B) In village Hauz Khas, at the south-east corner of the tank.

(C) The tomb, according to the *Āṭhāru-ṣ-Ṣanādīd*, was built by Nāṣiru-d-Dīn Muhammad Shāh Tughlaq over the remains of his father, Emperor Fīroz Shāh, about the year 1388-9 but Sir John Marshall on stylistic grounds rightly assigns the construction of the Tomb and the College to Fīroz Shāh himself.\* It seems, however, to have been repaired in the reign of Sikandar Shāh Lodī when the inscription on its south doorway was engraved.

(D) (1) The exterior is embellished with small circular medallions of red sandstone containing the word *الله*, and on the principal doorway on the south is a fragmentary inscription in Persian prose in *Naskh* characters cut in plaster recording the name of Sultān Sikandar Shāh Lodī, son of Bahlol Lodī, and the year, probably of repairs, 913 A. H. (1507-8 A.D.).

(2) Inside the tomb chamber there are plastered medallions inscribed with the 1st Muslim creed embellishing the spandrels of the arches, while starting from the southern arch to east, north and west the arches bear the following verses of the *Qurān* executed in *Naskh* characters in incised plaster:—

(3) On the arch No. (i).

Pt. IV, Ch. 3 entitled *آل عمران* (The Family of Amran), Sec. 10, Verses 95-6, but only up to *بسم الله الرحمن الرحيم* with *من استطاع اليه سبيلا* at the beginning.

(4) On the arch No. (ii).

The same as Inscription No. (24) on Mont. No. XI (Sher Shāh's mosque), p. 8, but preceded by *بسم الله الرحمن الرحيم* and only from *لر انزلنا هذا القرآن* up to *لعلهم يتقون*.

(5-6) On the arches Nos. (iii) & (iv).

The same as Inscription No. (2) on Mont. No. XLVIII (Mosque of Bastī), p. 48.

\* The Cambridge History of India, Vol. III, p. 5910.

(7-8) On the arches Nos. (v & vi).

آية الكرسي or Throne Verse preceded by *بسم الله الرحمن الرحيم*, vide Inscription No. (22) on Mont. No. XI (*Sher Shāh's mosque*), p. 8.

(9-10) On the arches Nos. (vii & viii).

The same as Inscription No. (7) on Mont. No. XI (*Sher Shāh's mosque*), p. 6.

(11) On the drum of the dome.

The same as Inscription No. (2) on Mont. No. XLIII (Tomb of *Muhammad Shāh*), pp. 31-32, but after *بسم الله الرحمن الرحيم* the words *هو الله تعالى* (He is God, the Most High) precede the verse *هو الله الذي لا اله الا هو الخ* and at the end of the inscription the phrase *نعم المولى ونعم النصير* (He is the Best Master and the Best Helper) only is to be found after the words *هو السميع البصير*. The inscription is mutilated and several attributes of God incised in plaster have peeled off.

(12) At the centre of the intrados of the dome, in *Naskh* characters in incised plaster.

*Qurān*, Pt. III, Ch. 2 entitled *البقرة* (The Cow), Sec. 34, Verses 255-7. Cf. also Inscription No. (3) on Mont. No. XLIII (Tomb of *Muhammad Shāh*), p. 32, etc.

The intrados of the dome is ornamented with top-shaped and circular medallions made of plaster. The former are mostly inscribed with the traditions of the Prophet with the word *الله* or the 1st Muslim creed in the middle. Having been coated with smoke only the following traditions are readable:—

(13) *من ترك الصلاة متعمداً فقد كفر*

*Translation.*

“He who missed a prayer wilfully became an infidel.”

(14) *الدنيا سجن المؤمن وجنت الكافر*

*Translation.*

“The world is a prison to the believer and paradise to the unbeliever.”

(15) *الدنيا ملعون . . . . . الله باقى*

*Translation.*

“The world is a cursed (place) and.....Allāh is Ever-living.”

(16) *الصلاة معراج \* المؤمن*

*Translation.*

“The prayer is the ascent (to heaven) to a believer.”

Out of these top-shaped medallions three are inscribed with the following Quranic texts:—

(17) Pt. VII, Ch. 6 entitled *الانعام* (The Cattle), Sec. 1, Verse 1, but without *بسم الله الرحمن الرحيم* at the beginning.

(18) Pt. I, Ch. 1 entitled *الفاتحة* (The Opening), Verses 1-7, but without being preceded by *بسم الله الرحمن الرحيم*. Vide also Inscription No. (16) on Mont.

\* *معراج* also means a ladder.

No. XI (Sher Shāh's mosque), p. 7, etc. In the middle of this disc there also appears the 1st Muslim creed.

(19) Pt. XXX, Ch. 97 entitled القدر (The Majesty), Verses 1-5 preceded by بسم الله الرحمن الرحيم. Vide also Inscription No. 7 (c) on Mont. No. XXXV (Tomb of Atgah Khān), p. 24.

The large circular medallions are also disfigured by smoke but one or the other of the following Quranic quotations are readable:—

(20) Pt. XXX, Ch. 109 entitled الكافرون (The Unbelievers), Verses 1-6, vide Inscription No. (26) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(21) Pt. XXX, Ch. 108 entitled الكثر (The Abundance), Verses 1-3 preceded by بسم الله الرحمن الرحيم. Vide also Inscription No. 15 (b) on Mont. No. LVI (Chhotē Khān-kā-Gumbad), p. 53.

(22) Pt. XXX, Ch. 114 entitled الناس (The Men), Verses 1-5, vide Inscription No. 11 (b) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(23) Pt. III, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 3, Verse 25, vide also Inscription No. (7) on Mont. No. XI (Sher Shāh's mosque), p. 6.

(24) The same as Inscription No. 1 (d) on Mont. No. LXIV (Nīlī Masjid), p. 62, but only up to انقلبتم على اعقابكم and without بسم الله الرحمن الرحيم at the beginning.

The centre of the above medallions is ornamented by floral decorations cut in plaster and sometimes by the words يا الله or الله or the 1st Muslim creed.

The small circular medallions are inscribed with one or the other of the following texts and creeds:—

(25) لَا إِلَهَ إِلَّا اللَّهُ إِبْرَاهِيمَ خَلِيلَ اللَّهِ, vide Inscription No. (27) on Mont. No. XI (Sher Shāh's mosque), pp. 8-9.

(26) لَا إِلَهَ إِلَّا اللَّهُ عِيسَى رُوحَ اللَّهِ, ('There is no god but Allāh, Jesus is the Spirit of Allāh).

(27) لَا إِلَهَ إِلَّا اللَّهُ مُوسَى كَلِيمَ اللَّهِ, vide Inscription No. (23) on Mont. No. LXIX (Muḥammadīwālī Masjid), p. 68.

(28) لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدَ رَسُولَ اللَّهِ, vide Inscription No. (12) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(29) اللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ, vide Inscription No. (8) on Mont. No. XI (Sher Shāh's mosque), p. 6.

(30) الْمَلِكُ اللَّهُ, vide Inscription No. (12) on Mont. No. XI (Sher Shāh's mosque), p. 7.

رَضِيَ اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

*Translation.*

"And may Allāh confer blessings on Muḥammad, the best of His creation and all his family. By Thy mercy, O Most Merciful of the merciful."

**No. LXXVII.**

(A) **FIROZ SHĀH'S COLLEGE.**

(B) In village Hauz Khas, immediately to north and west of the tomb of Firoz Shāh Tughlaq (LXXXVI).

(C) Built by Fīroz Shāh Tughlaq in 753 A. H. (1352-3 A.D.).

(D) (1) The college possesses no historical or Quranic epigraph and the only inscriptional decorations one comes across in it are the plastered discs inscribed with one or the other of the following phrases:—

يا الله and الملك الله حسبى الله سبحانه الله

#### No. LXXVIII.

(A) GRAVE OF YŪSUF BIN JAMĀL.

(B) On the south of the *dālāns* bordering the south bank of the tank.

(C) Maulānā Yūsuf bin Jamāl is related to have been the *Ṣadr Mudarris* (Head Teacher) of Fīroz Shāh's College in the courtyard of which he was buried.

(D) No inscription is to be seen except a modern epigraph engraved on a slab of stone built into a wall on the south. It contains his name only.

#### No. LXXIX.

(A) *CHHATRĪ* No. (1).

(B) To east of the tomb of Fīroz Shāh in the same enclosure, close to the boundary wall.

(C) Nothing is definitely known about it. Some assign this tomb to the Tughlaq period, while others are inclined to think that, like so many other *Chhatrīs*, it was built during the Lodī period about the same time as repairs to the tomb of Fīroz Shāh were effected (*vide* history of Fīroz Shāh's tomb *supra*).

(D) (1) On the drum of the dome (inside) in *Naskh* letters cut in plaster.

Two different texts—

(a) The same as Inscription No. (24) on Mont. No. XI (Sher Shāh's mosque), p. 8, but preceded by *بسم الله الرحمن الرحيم*.

(b) *لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ مُحَمَّدٌ رَسُولُ اللَّهِ سَيِّدُ الصَّادِقِ الْمَصْدُقِ الْأَمِينِ*

*Translation.*

“There is no god but Allāh, the King, the Truth, the Manifest; Muḥammad is Allāh's Prophet, the chief, the truthful, the verifier, the trusty.”

#### No. LXXX.

(A) *CHHATRĪ* No. (2).

(B) Near the eastern boundary wall of Fīroz Shāh's tomb, to north of *Chhatrī* No. (1) noticed above.

(C) *Vide* note (C) on *Chhatrī* No. (1) noticed above.

(D) On the drum of the dome (inside) in *Naskh* characters in incised plaster. Almost the same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but it is fragmentary and consists of only the portion

بسم الله الرحمن الرحيم هو الله الذى لا اله الا هو علم الغيب والشهادة هو الرحمن الرحيم الملك القدوس  
up to الهدى البديع and instead of ليس كمثله شيء up to العلمين رسول, رب العلمين the following  
phrase is to be seen:—

صلى الله على خير خلقه محمد وآله اجمعين وسلم تسليماً كثيراً

*Translation.*

“May Allāh confer blessings on Muḥammad, the best of His creation, and all his family, and bestow His peace (on them) in abundance.”

**No. LXXXI.**

(A) *CHHATRĪ* No. (3).

(B) Opposite the main entrance to the enclosure of Fīroz Shāh's tomb.

(C) *Vide* note (C) on *Chhatrī* No. (1) noticed above.

(D) On the drum of the dome (inside) in *Naskh* characters cut in plaster.

Almost the same as Inscription on Mont. No. LXXX (*Chhatrī* No. 2) noticed above, but the epigraph is fragmentary and the attributes of God up to *المجيد البعث الشهيد* only are *in situ*.

**No. LXXXII.**

(A) *CHHATRĪ* No. (4).

(B) To north-west of the old gate to the enclosure of Fīroz Shāh's tomb.

(C) *Vide* note (C) on *Chhatrī* No. (1) noticed above.

(D) The same as Inscription No. (4) on Mont. No. LXXVI (Tomb of Fīroz Shāh), p. 74, but without *بسم الله الرحمن الرحيم* at the beginning. The epigraph is fragmentary and only the portions from *انزلنا هذا القرآن* up to *هو الله* and from *يعلم يتفكرون* up to *عما يشركون* are *in situ*.

**No. LXXXIII.**

(A) *CHHATRĪ* No. (5).

(B) To north of *Chhatrī* No. (4) noticed above.

(C) *Vide* note (C) on *Chhatrī* No. (1) noticed above.

(D) The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shāh's mosque), p. 8, but without being preceded by *بسم الله الرحمن الرحيم* and only from *شهد الله انه* up to *هو العزيز الحكيم*.

**No. LXXXIV.**

(A) *CHHATRĪ* No. (6).

(B) To west of *Chhatrīs* Nos. (4) and (5) noticed above.

(C) *Vide* note (C) on *Chhatrī* No. (1) noticed above.

(D) The inscription is broken in several places but its fragments show that the same attributes of God as have been noticed on Mont. No. LXXX (*Chhatrī* No. 2) above originally graced the tomb.

**No. LXXXV.**

(A) *OLD CEMETERY.*

(B) To east of the old gate to the enclosure of Fīroz Shāh's tomb.

(C) No history of the cemetery is available and the plastered graves in it bear no historical epigraphs.

(D) No Quranic text is to be seen anywhere, but on the top of a plastered grave the 1st Muslim creed is inscribed in *Nasikh* letters.

### No. LXXXVI.

(A) *BĀGH-I-‘ĀLAM-KĀ-GUMBAD*.

(B) In village Humayunpur, to north of the road between Kharera and Hauz-i-Khas.

(C) The tomb contains the remains of Shaikh Shihābu-d-Dīn Tāj Khān who flourished in the reign of Sultān Sikandar Lodī.

(D) (1) The exterior is uninscribed except the west wall to which is fixed a slab of marble bearing an historical inscription in defective Persian prose, in embossed *Nasikh* characters, recording the erection of the tomb on the 20th of Ramazān, 906 A. H. (9th April 1501 A.D.) during the reign of Sikandar Shāh Lodī.

(2) On the drum of the dome, inside the tomb, in embossed *Nasikh* characters incised in plaster.

Two different texts partly damaged—

(a) The attributes of God as already noticed under Inscription No. (2) on Mont. No. XLIII (Tomb of Muhammad Shāh), pp. 31-32, but unlike it, the inscription reads from *هو الله الذى لا اله الا هو الملك القدوس السلام* up to *نعم انى و نعم النصير* preceded by *بسم الله الرحمن الرحيم*.

(b) After the above Inscription No. (2) is a prayer badly executed in plaster. It is damaged and reads as follows:—

بسم الله الرحمن الرحيم يا كثير النزال يا دائم الرمال يا حسيب الفعال اللهم ان ادخل الشرك ولم اعلم به تبت عنه واقول لا اله الا الله محمد رسول الله اللهم ان ادخل الكفرنى سبيل الله ولم اعلم به تبت عنه واقول لا اله الا الله محمد رسول الله اللهم ان ادخل . . . . . فى سبيل الله ولم اعلم به تبت عنه  
اقول لا اله الا الله محمد رسول الله الملك لله

### Translation.

“In the name of Allāh, the Merciful, the Compassionate. O Most Bounteous, and O Ever-present, and O Reckoner of Deeds! O Allāh, if I have entered polytheism and I do not know it, I repent for it and say ‘There is no god but Allāh, Muhammad is the Prophet of Allāh.’ O Allāh, if I have entered blasphemy in Thy way and I do not know it, I repent for it and say ‘There is no god but Allāh, Muhammad is the Prophet of Allāh.’ O Allāh, if I have entered..... in Thy way and I do not know it, I repent for it and say ‘There is no god but Allāh, Muhammad is the Prophet of Allāh.’ Kingdom is for Allāh.”

The intrados of the dome is ornamented with eight top-shaped medallions made of plaster containing incised decorations and inscriptions. Starting from the one exactly above the southern entrance and proceeding towards the left they are inscribed as follows:—

(3) Medallion No. (1).

The 1st verse noticed in Inscription No. (24) on Mont. No. XI (Sher Shāh’s mosque), p. 8, but preceded by *بسم الله الرحمن الرحيم*.

(4) Medallion No. (2).

Floral decoration round the inner circle containing the 1st Muslim creed in *Naskh* characters cut in plaster.

(5) Medallion No. (3).

The same as Inscription No. (7) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only up to *كل شيء قدير*.

5 (a) Medallion No. (4).

The same as Inscription No. (4) above.

(6) Medallion No. (5).

Two different texts of the *Qurān*—

(a) Ch. 112 entitled *الاخلاص* (The Unity), Verses 1-4, *vide* Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(b) The same as Inscription No. (3) on Mont. No. LV (Bare Khān-kā-Gumbad), p. 51.

(7) Medallion No. (6).

The same as Inscription No. (4) above.

(8) Medallion No. (7).

(a) The same as Inscription 21 (a) on Mont. No. XI (Sher Shāh's mosque), p. 8, but only from *بسم الله الرحمن الرحيم* up to *هو العزيز الحكيم* preceded by *شهد الله*.

(b) The inner circle contains *الملك الله*.

(9) Medallion No. (8).

(a) The same as Inscription No. 8 (a) above.

(b) Within the inner circle is the 1st Muslim creed.

(10) On a slab of stone over the western *mīhrāb*.

The same as Inscription No. 8 (a), but without *بسم الله الرحمن الرحيم*.

(11) On the inner *mīhrāb* of red sandstone, in embossed *Naskh* letters, is the 1st Muslim creed with the phrase *حسبى الله* on either side and the words *يا الله* underneath. Further below is the 2nd Muslim creed preceded by *بسم الله الرحمن الرحيم* and under it the phrase *الملك الله*.

#### No. LXXXVII.

(A) *TĪN BURJĪWĀLĀ GUMBAD*.

(B) In village Muhammadpur on the east.

(C) History is silent in regard to this tomb but its style assigns to it a date during the Afghān period.

(D) The only inscription it bears is on the east face of the southern gumbad. It is a fragmentary prayer in Arabic inscribed in *Naskh* characters in plaster and runs as follows :—

اللهم قضيت مالنا وما علينا فاجعل عاقبتنا لا اله الا [ الله ] . . . . .

#### Translation.

“O Allāh, I have had what was for us and what was to befall us, so let our life end (on the faith) ‘There is no god but (Allāh).....’.”

## No. LXXXVIII.

(A) *UNNAMED GUMBAD.*

(B) In village Muhammadpur, to south-west of Tīn Burjīwālā Gumbad (No. LXXXVII).

(C) *Vide* note (C) on Tīn Burjīwālā Gumbad above.(D) (1) The exterior is uninscribed but the interior is embellished with epigraphs, although sparingly. The spandrels of the arched entrances, recesses and pendentives are ornamented with circular medallions of lime plaster bearing the 1st Muslim creed or the words *يا انتاح* or *يا الله*.

(2) At the centre of the intrados of the dome.

The same as Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8.

## No. LXXXIX.

(A) *WAZĪRPŪR-KĀ-GUMBAD.*

(B) About 7 furlongs north of the village Munirka.

(C) *Vide* note (C) on Tīn Burjīwālā Gumbad (No. LXXXVII).(D) The spandrels of arches, arched recesses and western *mīhrāb* are ornamented by circular discs containing only floral decorations cut in plaster while in some cases the words *الله حسبى* or *يا الله* are also to be seen at their centre.

## No. XC.

(A) *UNNAMED TOMB.*

(B) In village Munirka, to south-east of Wazīrpūr-kā-Gumbad (No. LXXXIX).

(C) *Vide* note (C) on Tīn Burjīwālā Gumbad (No. LXXXVII).(D) The exterior of the tomb is ornamented on the north with two circular medallions made of plaster containing *الله* and on the east by a similar medallion inscribed with the phrase *الله حسبى*.Inside the tomb chamber the spandrels of two of the arches are decorated with circular discs made of plaster bearing *الله حسبى* whereas those of the western arch above the *mīhrāb* have similar discs inscribed with the 1st Muslim creed and the word *الله* at the centre.

## No. XCI.

(A) *UNNAMED TOMB.*

(B) In village Munirka, to west of Wazīrpūr-kā-Gumbad (No. LXXXIX).

(C) *Vide* note (C) on Tīn Burjīwālā Gumbad (No. LXXXVII).(D) (1) The exterior is uninscribed but the interior is ornamented with circular discs made of lime plaster bearing the 1st Muslim creed or the words *يا الله* or *الملك الله*.

(2) At the centre of the intrados of the dome.

The same as Inscription No. (12) on Mont. No. LXXVI (Fīroz Shāh's tomb), p. 75, but without *بسم الله الرحمن الرحيم* at the beginning.



## No. XCII.

(A) *UNNAMED MOSQUE.*

(B) In village Munirka, to south-west of Wazīrpūr-kā-Gumbad (No. LXXXIX).

(C) *Vide* note (C) on Tīn Burjīwālā Gumbad (No. LXXXVII).(D) Only circular plastered discs inscribed with the words *الله حسبى* or *الله* in *Naskh* letters decorate the spandrels of the principal *mīhrāb* and some of the *kanguras* of the mosque.

In the courtyard there are three graves, one of a male and two of females, but they are all uninscribed.

## No. XCIII.

(A) *PARLEGĀONWĀLĀ GUMBAD.*(B) In village Munirka *khurd*.(C) *Vide* note (C) on Tīn Burjīwālā Gumbad (No. LXXXVII).(D) The only inscriptional decoration traceable here and there is a number of circular plastered discs bearing the 1st Muslim creed or the phrase *سبحان الله* in *Naskh* characters.

## No. XCIV.

(A) *UNNAMED TOMB* locally known as *CHHOTĀ MUNIRKĀ-KĀ-GUMBAD*.(B) In village Munirka *Khurd*, to north-west of Parlegāonwālā Gumbad (No. XCIII).(C) *Vide* note (C) on Tīn Burjīwālā Gumbad (No. LXXXVII).(D) (1) The exterior is uninscribed except the northern and western arches, the spandrels of which are ornamented with circular discs bearing the 1st Muslim creed in *Naskh* letters cut in plaster.(2) Inside the tomb, the arched window openings on the north and east have their spandrels ornamented by circular medallions made of plaster bearing *الملك الله* in *Tughrā* letters, while the one on the south is similarly embellished with plastered medallions containing the word *الله*. Large circular medallions inscribed with the 1st Muslim creed decorate the spandrels of the arched entrances and corner pendentives whereas the words *يا الله* or *الله* are to be seen on the arched recesses above.(3) The *mīhrāb* on the west is profusely ornamented with coverings and inscriptions in incised plaster but they are much damaged.On the upper arches of the *mīhrāb*, in *Naskh* characters.*Qurān*, Pt. XXVIII Ch. 62 entitled *الجمعة* (The Congregation), Secs. 1-2, Verses 1-11, preceded by *بسم الله الرحمن الرحيم*. Cf. also Inscription No. (3) on Mont. No. XXX (Tomb of 'Isā Khān), p. 19, etc.(4) Above the principal *mīhrāb*, in *Naskh* characters.*Qurān* Pt. XXX, Ch. 112 entitled *الخلاص* (The Unity), Verses 1-4, preceded by *بسم الله الرحمن الرحيم*, *vide* Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7.(5) Round the Inscription No. (4) above, in *Naskh* letters.

The same as Inscription No. (12) on Mont. No. XLV (Barā Gumbad mosque), p. 34.

(6) Round the arched *mihrāb*, in *Naskh* characters.

The same as Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad Shāh), p. 32, but only up to *قد تبين الرشد من الغي*. A part of the inscription is concealed under a *kachcha* dwarf wall which may be removed to expose it completely.

(7) On the arch of the *mihrāb* in *Naskh* letters.

(a) The 3rd Muslim creed preceded by *بسم الله الرحمن الرحيم*, *vide* Inscription No. (109) on Mont. No. XLV (Barā Gumbad mosque), p. 44.

(b) On the arch of the recess.

*Qurān*, Pt. I, Ch. 1 entitled *الفاتحة* (The Opening) up to the end preceded by *بسم الله الرحمن الرحيم*, *vide* Inscription No. (16) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(b) On the spandrels of the above arch of the recess there are small circular discs of plaster inscribed with the word *الله* and above the recess is a large plastered medallion bearing the 1st Muslim creed in *Naskh* characters.

(9) On the drum of the dome (inside) in *Naskh* letters.

The attributes of God. Cf. Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but instead of *رب العلمين* up to *غفرانك ربنا و اليك* the inscription has the following text at the end of the Divine attributes after *هو السميع البصير* :—

نعم المولى ونعم النصير صلى الله على خير خلقه . . . . .

#### Translation.

“(He is) the Best Master and the Best Helper; and may the blessings of Allāh be on the best of His creation . . . . .”

#### No. XCV.

(A) *UNNAMED MOSQUE.*

(B) In village Munirka to south of the *Bāoli*.

(C) *Vide* note (C) on Tīn Burjīwālā Gumbad (No. LXXXVII).

(D) On the spandrels of the principal *mihrāb* there are plastered discs containing the 1st Muslim creed in *Naskh* letters.

#### No. XCVI.

(A) *ATTEWĀLĀ GUMBAD.*

(B) About 80 ft. to west of the Delhi-Qutb road and about 250 ft. west of the *Idgāh* at Kharera.

(C) It appears to be a tomb of the Paṭhān period but there is no trace of a grave inside. The cross mark decorating the outer face of the parapets is particularly interesting.

(D) The monument bears no inscription but a gravestone lying in the field at a distance of about 15 ft. from the southern entrance of the Gumbad is inscribed with the 2nd chapter of the *Qurān*, verses 255-6 up to *قد تبين الرشد من الغي* and under it appears the 1st Muslim creed. The top surface bears a circular medal-

lion of red sandstone containing the 112th chapter of the *Qurān* but without *بسم الله الرحمن الرحيم* at the beginning.

### No. XCVII.

#### (A) *MASJID KĀLŪ SARĀI*.

(B) In the village Kālū Sarāi, on the east of the Delhi-Qutb road.

(C) Resembling in certain architectural details the two Kālī Masjids and the Begampuri mosque erected by *Khān-i-Jahān Jūnān Shāh*, the prime minister of Fīroz Shāh Tughlaq, the Kālū Sarāi mosque also is believed to have been founded by him.

(D) (1) The eastern façade has the spandrels of its arches ornamented by circular medallions containing the phrase *الله الملك* or *الله سبحانه* cut in plaster. The latter phrase is to be found in the prayer chamber also which is at present used by local villagers for residential purposes.

The prayer chamber is inscribed with Quranic quotations and other religious texts, now much mutilated, but their fragments lead one to believe that the following verses originally graced the mosque :—

(2) On the principal *mīhrāb*, in *Naskh* characters.

Two different texts—

(a) The same as Inscription No. (19) on Mont. No. XI (*Sher Shāh's mosque*), p. 8, but from *الهم الله واحد* up to *جنة الفردوس نزل*.

(b) *Qurān*, Pt. XXX, Ch. 87 entitled *الا على* (The Most High), Verses 1-7, but only up to *الا ماشاء الله* preceded by *بسم الله الرحمن الرحيم*. This quotation also is fragmentary.

(3) On the 5th or the last *mīhrāb* on the south, in *Naskh* letters.

Almost the same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muhammad Shāh), pp. 31-32, but only a few attributes of God are now readable. The rest of the epigraph has peeled off.

### No. XCVIII.

#### (A) *BEGAMPURI MOSQUE*.

(B) In the village of Begampur near the Hauz Rani village.

(C) Built by *Khān-i-Jahān*, the prime minister of Fīroz Shāh Tughlaq who was also responsible for the construction of Kālī Masjid in Muḥalla Bulbulī Khāna, the Kālī or Sanjar Masjid in village Nizamuddin, etc.

(D) (1) There is no historical or Quranic epigraph anywhere and the only inscriptional decoration is the phrase *الله حسبي* or the word *الله* incised in plaster on circular discs embellishing the spandrels of most of the arches.

(2) Again, in the *Mullā Khāna* built against the north wall of the mosque there are inscribed circular medallions bearing the word *الله* or the 1st Muslim creed in *Naskh* letters in incised plaster.

### No. XCIX.

#### (A) *TOMB OF ADHAM KHĀN*.

(B) On a high terrace to right of the road from the Qutb Mīnār to the tomb of Khwāja Qutbu-d-Dīn Bakhtiyār Kākī.

(C) The tomb was built by Akbar over the remains of his wet nurse Māham Anagah and her son Adham Khān. The latter in consequence of his stabbing Shamsu-d-Dīn Atgah Khān was bound hand and foot and hurled from the parapet to the ground under the imperial orders. His mother Māham Anagah did not survive him long and was buried near his grave.

(D) (1) On the exterior the spandrels are ornamented with circular medallions made of lime plaster bearing the 1st Muslim creed in *Naskh* or *Nasta'liq* characters, while in some cases the discs contain floral decorations cut in plaster with the words  $\text{لا اله الا الله}$  in the centre.

(2) The interior has more or less similar decoration. The spandrels of bigger arches are embellished with circular medallions made of lime plaster bearing the 1st Muslim creed, whereas on those of the smaller ones there are circular plastered medallions inscribed with  $\text{با بدج}$  or  $\text{الملك الله}$  in *Naskh* letters.

### No. C.

#### (A) MOSQUE AT THE RĀJON-KĪ-BĀIN.

(B) To west of the *bāoli*, or chambered well, known as the Rājōn-kī-Bāin.

(C) The mosque was probably built about the same time as the Rājōn-kī-Bāin (Masons' Stepped well) on the *Chhatrī* of which there is an inscription recording its erection in 912 A.H. (1506 A.D.) during the reign of Sultān Sikandar Lodī.

(D) (1) On the spandrels of the northern arch leading into the prayer chamber there are circular plastered discs inscribed with the word  $\text{لا اله الا الله}$  at the centre, while on those of the southern arch there are similar discs containing the phrase  $\text{سبحان الله}$ .

(2) The central entrance to the prayer chamber consists of a double arch. The spandrels of the upper arch are ornamented by circular plastered medallions inscribed with the 1st Muslim creed in *Naskh* characters, whereas those of the lower arch bear the phrase  $\text{الملك الله}$ . In the prayer chamber similar medallions containing the 1st Muslim creed in *Naskh* letters decorate the spandrels of most of the arched recesses, while the principal *mīhrāb* bears the following epigraph:—

(3) The same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muhammad Shāh), pp. 31-32, but after  $\text{نعم المولى و نعم النصير}$  the inscription has  $\text{مطهر صلى الله على خير خلقه محمد و اله و اصحابه اجمعين برحمتك يا ارحم الراحمين}$  instead of  $\text{محمد رسول الله رب العالمين}$  as recorded in the inscription under reference.

(4) On the upper arch of the principal *mīhrāb* in *Naskh* characters cut in plaster is the following fragmentary epigraph in Persian prose:—

[بسم الله الرحمن الرحيم] مكارم حضرت بے نیازی آنكه انعام و اكرام او على الدوام و درود معظم بروج  
مطهر سلطان الانبياء و برهان الاصفياء احمد مجتبی محمد مصطفی صلى الله عليه وسلم اين كتاب معظم و  
متم در بيان صفت ايمان و احكام صلوة كه روشناس . . . . .

#### Translation.

“In the name of Allāh, the Merciful, the Compassionate. The favours of the Independent God are that His rewards and gifts are ever (universal), and

(His) great benediction (is) on the holy soul of the King of the prophets and the joy of the pure, the chosen Ahmad, the selected Muhammad, may Allāh bless and assoil him. This great and revered book\* treating of the attributes of faith and the rules of prayer that the acquainted . . . . .”

### No. CI.

(A) *CHHATRĪ AT THE RĀJON-KĪ-BĀIN*.

(B) In the courtyard of the mosque (No. C).

(C) It is a tomb of the Lodī period, *vide* note (C) on the Mosque at the Rājōn-kī-Bāin (No. C). The *bāin* or *bāolī* seems to have been so called because for some time the masons had it in their use when they lived in its neighbourhood.

(D) (1) A red sandstone slab fixed on the south above the *chhajja* bears a fragmentary Persian inscription in prose, in *Naskh* characters incised in plaster recording the erection of the tomb of Daulat Khān on the 1st of Rajab, 912 A.H. (17th November, 1506 A.D.) during the reign of Sultān Sikandar Shāh Lodī, son of Bahlol Shāh Lodī.

(2) Inside the pavilion is a stone grave on the top of which is inscribed the 1st Muslim creed in *Naskh* letters and below the *Kalima* the word الله is to be found in two small circular medallions.

(3) On the drum of the dome (inside), in *Naskh* characters cut in plaster.

بسم الله الرحمن الرحيم اللهم صل على محمد سيد المرسلين اللهم صل على محمد سيد المؤمنين اللهم  
صل على محمد سيد المسلمين اللهم صل على محمد سيد المجاهدين اللهم صل على محمد سيد المجتهدين  
اللهم صل على محمد سيد المقتصدین اللهم صل على محمد سيد المشاهدين اللهم صل على محمد سيد  
المرابطين اللهم صل على محمد سيد المرشدين اللهم صل على محمد سيد المتصدقين اللهم صل على محمد  
سيد المختارين اللهم صل على محمد سيد المقندين اللهم صل على محمد سيد المحاضرين اللهم صل على  
محمد سيد المطهرين اللهم صل على محمد سيد المتطهرين اللهم صل على محمد سيد المؤلفين اللهم صل  
على محمد سيد المدققين اللهم صل على محمد سيد المساكين اللهم صل على محمد سيد المفكرين  
اللهم صل على محمد سيد المخبرين اللهم صل على محمد سيد المؤمنين اللهم صل على محمد سيد  
المريدين اللهم صل على محمد سيد المختارين اللهم صل على محمد سيد المصلحين

### Translation.

“In the name of Allāh, the Beneficent, the Compassionate. O Allāh, confer blessings on Muhammad, the chief of the prophets. O Allāh, confer blessings on Muhammad, the chief of the believers. O Allāh, confer blessings on Muhammad, the chief of the faithful. O Allāh, confer blessings on Muhammad, the chief of the holy warriors. O Allāh, confer blessings on Muhammad, the chief of the jurisconsults. O Allāh, confer blessings on Muhammad, the chief of the moderates. O Allāh, confer blessings on Muhammad, the chief of the observers.

\* The inscription evidently appears to have no bearing on the mosque it decorates and it is not known what “book” is referred to therein. The passage seems to have been taken from the introduction of some book on *Fiqh* (theology) and the mason executing the epigraph probably copied the whole piece instead of eliminating the latter portion which is unsuited for a mural record.

\* Such prayers are termed as ‘*Darūd*,’ or Divine benediction, in Muslim theology, and they are found in various forms on most of the monuments.

O Allāh, confer blessings on Muḥammad, the chief of the firm-minded. O Allāh, confer blessings on Muḥammad, the chief of the spiritual guides. O Allāh, confer blessings on Muḥammad, the chief of the givers of alms. O Allāh, confer blessings on Muḥammad, the chief of the chosen. O Allāh, confer blessings on Muḥammad, the chief of the powerful. O Allāh, confer blessings on Muḥammad, the chief of the contemplating. O Allāh, confer blessings on Muḥammad, the chief of the purifying. O Allāh, confer blessings on Muḥammad, the chief of the purified. O Allāh, confer blessings on Muḥammad, the chief of the associates. O Allāh, confer blessings on Muḥammad, the chief of the discerning. O Allāh, confer blessings on Muḥammad, the chief of the humble. O Allāh, confer blessings on Muḥammad, the chief of the prosperous. O Allāh, confer blessings on Muḥammad, the chief of the informers. O Allāh, confer blessings on Muḥammad, the chief of the staunch in faith. O Allāh, confer blessings on Muḥammad, the chief of the scholars. O Allāh, confer blessings on Muḥammad, the chief of the guileless. O Allāh, confer blessings on Muḥammad, the chief of the reformers."

## No. CII.

(A) GRAVE OF SHĀH 'ĀLAM II.

(B) In the enclosure adjoining the south wall of the Motī Masjid, near the western or Ajmeri gate of the *Dargāh* of Quṭb Sāhib.

(C) Shāh 'Ālam II was the son of 'Ālamgīr II by his Hindu wife Lāl Kunwar, entitled Zīnat Maḥal. He ascended the throne in 1759, was blinded by the Rohilla Chief in 1788, and having soon after recovered his throne he died in 1806.

(D) 1 (a) On the top of the marble gravestone in embossed *Tughhrā* character.

The same as Inscription No. (1) on Mont. No. XXII (Nili Chhatrī), p. 14.

(b) On the three sides of the marble gravestone, in *Naskh* letters, appears the *آية الكرسي* or Throne Verse preceded by *بسم الله الرحمن الرحيم*, vide Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(2) On the marble headstone.

(a)

هو العفو الغفور  
و يجعل الله الجنة مثواه  
سنه ١٢٢١  
هو الغفار

## Translation.

"He is the Pardoner, the Forgiver.

And may Allāh make paradise his (Shāh 'Ālam's) abode.

The year 1221.

He is the Forgiver."

(b) Under it runs a Persian inscription in verse, every hemistich of which yields 1221 A.H. (1806-7 A.D.), the year of Shāh 'Ālam's death, and at the end the name of the scribe, Mir Kallan Rizwī, is also recorded.

There are two other graves also beside the grave of Shāh 'Ālam II, the one on the east being that of Shāh 'Ālam Bahādur Shāh I and the other of Akbar Shāh II (No. CIII).

## No. CIII.

(A) GRAVE OF AKBAR SHĀH II.(B) Immediately to west of the grave of Shāh 'Ālam II (No. CII).(C) He was the son and successor of Shāh 'Ālam II. Having reigned as a titular King for about 28 years he died in 1837.The marble gravestone is said to have originally covered the remains of one Khwāja Qāsim 'Alī of Herat whose name and date of death were chiselled off by order of Bahādur Shāh II to suit his father's grave.

(D) (1) On the sides of the marble gravestone.

بسم الله الرحمن الرحيم

(۱) هر که آمد بجهان اهل فنا خواهد بود یا حی یا قیوم آنکه پاینده و باقیست خدا خواهد بود

(۲) جز بدان حضرت قیوم دل خویش میند یا کریم یا رحیم بند بند ز تو هم چرنکه جدا خواهد بود

## Translation.

"In the name of Allāh, the Merciful, the Compassionate. (1) He who came to this world shall perish. O Ever-living. O Ever-lasting. He who is ever to live and never to die is Allāh. (2) Do not bend thy heart upon anything else than the Immortal Being. O Munificent. O Compassionate. Each and every limb of thine shall be separated from one another."

(2) The top surface of the gravestone is inscribed with the 1st Muslim creed in *Naskh* characters.

(3) On the marble headstone.

هو الله هو العلی الاکبر

## Translation.

"He is Allāh. He is the High, the Great."

Below it is a Persian inscription in verse, composed by Bahādur Shāh II under his *nom de guerre* Zafar, recording the death of his father, Akbar Shāh II, in 1253 A.H. (1837 A.D.).

## No. CIV.

(A) GRAVE OF SHĀHĀBĀDĪ BEGAM.(B) In the same enclosure to west of the grave of Akbar Shāh II (No. CIII).(C) She is said to have been a wife of Akbar Shāh II.(D) On the top surface of the marble gravestone is یا فتاح in *Tughrā* characters, and below these words the 1st Muslim creed. On three sides of the grave is inscribed the آیة الکرسی (Throne Verse) preceded by بسم الله الرحمن الرحيم, vide also Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8.

## No. CV.

(A) \**IJJRA* now called *TOSHA KHĀNA*, or Wardrobe.(B) In the enclosure of the Dargāh of Khwāja Qutbu-d-Dīn Bakhtiyār Kākī, opposite Khān-i-Khānan's tomb.

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\* It is not a protected monument but the marble inscription slab referred to in note (D) is protected.

(C) The building shows signs of early Mughal type and later Pathān style of architecture.

(D) A marble slab let into a panel under the *chhajja* bears a Persian inscription in verse recording the erection of a lofty gateway in 958 A. H. (1551 A.D.) during the reign of Islām Shāh Sūrī. The gateway referred to in the epigraph is probably the Malan Gate of the *Dargāh* from which it is said to have been subsequently brought to be fixed in its present position.

#### No. CVI.

(A) *LĀL MAḤAL* or the *PALACE OF BAHĀDUR SHĀH*.

(B) To west of the Ajmerī Gate of the enclosure of the *Dargāh* of Khwāja Qutbu-d-Dīn Bakhtiyār Kākī.

(C) The palace was built by Akbar Shāh II, but his son Bahādur Shāh II was responsible for the reconstruction of the main gateway which was made so high probably to admit the elephants when they were required for riding purposes.

(D) It bears only an historical epigraph on the north over the arched entrance recording the erection of the lofty gateway in 1264 A. H. (1848 A.D.), the 11th regnal year of Bahādur Shāh II.

#### No. CVII.

(A) *JAHĀZ MAḤAL*.

(B) On the west of the Delhi-Gurgaon road, at the north-east corner of the old tank known as the *Hauz-i-Shamsī*.

(C) Nothing can be said definitely about it except that its architecture seems to date as far back as the Lodī period. Tradition avers that it was a house erected by a merchant for a saint, and if so, the western chamber which possesses certain distinctive features of a mosque must have been the place where the saint performed his devotion.

(D) No inscription is traceable anywhere except above the central archway to the western chamber where two small circular bosses of red sandstone inscribed with the word *الله* are to be seen.

#### No. CVIII.

(A) *TOMB OF SULTĀN GHĀRĪ*.

(B) To east of the village Malikpur Kohi, about  $4\frac{1}{2}$  miles to north-west of the Qutb Minār.

(C) The tomb contains the remains of Nāṣiru-d-Dīn Maḥmūd, the eldest son of Altamsh. He had many saintly qualities and it is related that when the time of his death drew near he said that an humble man like him was not worthy of being buried in a tomb but that he should be thrown into a pit. His will was executed by burying him in a vaulted crypt (*ghār*); hence his title *Sultān-i-Ghārī*.

(D) (1) Round the marble arched gateway, in embossed *Naskh* characters, is an Arabic inscription in prose assigning the erection of the tomb to Altamsh in the year 629 A. H. (1231-2 A.D.).

(2) On the marble entrance doorway, in embossed *Naskh* letters.



*Qurān*, Pt. X, Ch. 9 entitled التوبة (The Immunity), Sec. 3, Verses 18-9, *vide* also Inscription No. 3 (a) on Mont. No. CXIII (Mosque of Jamālī Kamālī), pp. 94-95.

(3) Round the Inscription No. (2) above, in embossed *Kūfic* characters.

The same as Inscription No. (14) on Mont. No. XI (*Sher Shāh's* mosque), p. 7, but only the 1st nine verses up to *فَأَنشِئْهُمْ فِيهِم لَا يُبْصِرُونَ* occur here.

(4) Round the above *Kūfic* Inscription No. (3) above, in embossed *Kūfic* characters.

*Qurān*, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34, Verses 255-7, *vide* also Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad *Shāh*), p. 32 etc.

(5) On the marble lintel of the entrance doorway, in embossed *Kūfic* characters.

The same as Inscription No. (7) on Mont. No. XI (*Sher Shāh's* mosque), p. 6, but without *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* and only from *تَعَزَّزْ* up to *تَعَزَّزْ*. The remaining portion of the verse seems to have been omitted for want of space.

(6) Above the *Kūfic* Inscription (No. 5) on the lintel, in embossed *Naskh* letters, is the following Muslim creed:—

لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ مُحَمَّدٌ رَسُولُ اللَّهِ صَادِقُ الْإِمْيْنِ

#### Translation.

“There is no god but Allāh, the King, the Truth, the Manifest; Muḥammad is the Prophet of Allāh, the truthful, the trusty.”

The vaulted crypt which is the tomb chamber contains four plastered graves, of which the one against the west wall is ascribed to Nāṣiru-d-Dīn Maḥmūd, better known as Sultān *Ghūrī*. There is another unknown grave at the end of the western colonnade liberally coated with white-wash, but it bears no religious or historical epigraph.

#### No. CIX.

(A) *MOSQUE* attached to tomb of Sultān *Ghūrī*.

(B) The western colonnade in the enclosure.

(C) *Vide* note (C) on tomb of Sultān *Ghūrī* (No. CVIII) above.

(D) (1) The principal *miḥrāb* is lavishly ornamented with religious texts. A marble *guldasta* inscribed with the word *الملك* (The King) in embossed *Kūfic* letters decorates the interior of the inner arched recess while on its arch only a portion of verse 18 of the 72nd chapter of the *Qurān* entitled الجن (The Jinn) is inscribed, *viz.*, *وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا*. Cf. also Inscriptions Nos. (2), (11), etc., on 'Alāi Darwāza (No. CXVI), pp. 97, 98, etc.

The spandrels of the above arched recess are embellished with the word *الله* in embossed *Kūfic* letters.

(2) Round the arched recess of the *miḥrāb*, in embossed *Kūfic* characters.

*Qurān*, Pt. XXIX, Ch. 67 entitled الملك (The Kingdom), Sec. 1, Verses 1-2, but only up to *وَالْعَزِيزُ* with *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* at the beginning. *vide* Inscription No. (3) on Mont. No. XI (*Sher Shāh's* mosque), p. 6, etc.

(3) Above the *mihrāb*, the 1st Muslim creed is inscribed in embossed *Naskh* letters, while on the arch of the *mihrāb* the same Quranic quotation is to be found as has been noticed under Inscription No. (3) on Mont. No. LXXVI (Tomb of Fīroz Shāh), p. 74, but without being preceded by *بسم الله الرحمن الرحيم*.

(4) Round the *mihrāb* in embossed *Kūfic* characters.

*Qurān*, Pt. III, Ch. 3 entitled *آل عمران* (The Family of Amran), Sec. 2, Verses 17-8, *vide* also Inscription No. 21 (a) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(5) Above the Inscription No. (4) round the *mihrāb* there are only the following attributes of God inscribed in embossed *Kūfic* characters:—

الملك القدوس السلام المؤمن المهيمن العزيز الجبار المتكبر الخالق الباري المصور

*Vide* Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32

(6) Round the arch of the *mihrāb*, in embossed *Naskh* letters.

The same as Inscription No. (1) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only the first five verses *i.e.*, up to *عند الله نزل عظيمًا*.

## No. CX.

(A) *MOSQUE* locally known as *MĀNDIWĀLĪ MASJID*.

(B) Near the south-west corner of Bāgh-i-Nāẓir in village Ladha Sarai.

(C) Its history is obscure but the style of its architecture is early Mughal.

(D) (1) On the spandrels of the arches of the central gateway there are circular medallions bearing the 1st Muslim creed preceded by *بسم الله الرحمن الرحيم* in *Naskh* letters cut in plaster.

(2) A much mutilated Persian inscription in verse appears on the outside of the central gateway and also inside the arch on the north, east and west. It is badly cut in plaster and reads as follows:—

(۱) این همه نقشه ز تو پیدا شده خاک ضعیف از تو تراشده

(۲) جز تو ندارد کسے رحم نرزد

### Translation.

(1) "All these paintings (*i.e.*, God's creation) have been produced by Thee, the weak dust (*i.e.*, man) has made friends with Thee.

(2) None but Thee has mercy within....."

(3) Small discs containing the word *الله* decorate the mosque throughout, while the central archway to the prayer chamber on the north of the open-air wall mosque has its spandrels ornamented with large plastered medallions bearing the 1st Muslim creed preceded by *بسم الله الرحمن الرحيم* with the phrase *الله* *حسبى* in the centre.

(4) On the spandrels of the central archway to the covered prayer chamber to south of the open space (or wall mosque) there are two large circular medallions inscribed with the *آية الكرسي* or Throne Verse in *Naskh* letters, *vide* Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(5) The wall mosque or the open space between the covered prayer chambers on the north and south is also embellished with circular plastered discs containing the 1st Muslim creed preceded by *بسم الله الرحمن الرحيم* in *Naskh* letters.

(6) Inside the covered prayer chambers there are similar discs of lime plaster bearing the 1st Muslim creed only, but many circular discs which originally decorated the spandrels of arched recesses have peeled off, and it is not known what was inscribed on them.

### No. CXI.

#### (A) TOMB OF JAMĀLĪ.

(B) In village Daud Sarai, about half a mile to south-east of the Qutb Minār.

(C) Maulānā Jamālī was a learned man and a poet in the reign of Sultān Sikandar Lodī. He died in 942 A.H. (1535-6 A.D.) in Gujrat whence his corpse was brought to Delhi to be buried in the tomb erected by himself about the year 935 A.H. (1528-9 A.D.) during his lifetime. His real name was Fazlullāh, Jamālī being his poetic appellation.

(D) (1) Over the central entrance to the enclosure, in embossed *Naskh* characters.

The same as Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7, but after the last word *احد* the words *با الله الرحمن* (By God, the Merciful) are also inscribed.

(2) Above the western *mihrāb* in the tomb chamber. in embossed *Naskh* letters.

لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْجَبَّارُ مُحَمَّدٌ رَسُولُ اللَّهِ النَّبِيُّ الْمَخْتَارُ

#### Translation.

"There is no god but Allāh, the King, the Mighty; Muḥammad is the Prophet of Allāh, the apostle, the chosen."

(4) On the arch of the small marble *mihrāb*, in embossed *Naskh* characters.

The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shāh's mosque), p. 8, but only the 1st verse, i.e., up to *هو العزيز الحكيم*.

(5) Inside the small marble *mihrāb*, in embossed *Naskh* letters.

الملك لله الواحد القهار

#### Translation.

"Kingdom is for Allāh, the One, the Subduer."

Under it appears the word *الله* repeated twice, and further below it *يا الله*.

(6) Immediately under the ceiling runs a long Persian inscription in verse, executed in *Naskh* characters cut in plaster. It contains the *nom de plume* of Maulānā Jamālī, the composer, and reads as follows:—

بود بعفو تو چشم امیدداری ما	(۱) اگر بکفر کشد سر سپاه کاری ما
که شب قرار ندارند ز آه و زاری ما	(۲) بآستان تو شرمندہ سگان تو ایم
فرشته فخر نماید به پرده داری ما	(۳) اگر به پرده راز تو فخرمی یا ہم

- (۴) بخاک کرے تو در چشم مردماں خواریم  
بنزد اهل نظر عز تست خواری ما
- (۵) ز ابر لطف تو شد ناپدید گرد گناه  
و لیک شسته نشد داغ شرمساری ما
- (۶) بروز هجر تو در بیکسی و تنهائی  
بجز غمت نرسد کس بغمگساری ما
- (۷) جمالیا بدر یار التجاسی آر  
که هست بدر دلداری رستگاری ما
- (۸) زحد گذشت بعشق تو بیقراری ما  
امید هست که رحم آوری به زاری ما
- (۹) جمال عفو تو کے آمدے برن ز نقاب  
اگر نہ روے نمودے گناہگاری ما
- (۱۰) اگرچہ در خور قہریم از گناہگاری  
بود بلطف تو چشم امید راری ما
- (۱۱) بعزت و جبروت و بحرمت ملکوت  
رسیم گر نظاری بخاکساری ما
- (۱۲) اگر بہ پردہ راز تو پردہ دار شویم  
فرشته را نسزد جائے پردہ داری ما
- (۱۳) ز یک ترشح ابر کرم فرور شوئی  
غبار جرم ز رخسار شرمساری ما
- (۱۴) نظر بسوے جمالی فگن ز عین عطا  
مبین بجانب سستی و خامکاری ما
- (۱۵) اے رحم تو از غضب . . . .  
ری قہر ترا لطف تو فرمود بر
- (۱۶) جائے کہ شد از خرمن عفو تو سخن  
آنجا گنہ خلق نسخند بجز

*Translation.*

(1) “(Even) if our wickedness amounts to blasphemy still we look to Thy forgiveness hopefully.

(2) At Thy threshold we stand ashamed because Thy dogs can take no rest at night on account of our lamentations.

(3) Should I have the honour to approach the curtain of Thy secret, the angel would take pride in becoming our porter.

(4) Being covered with the dust of Thy street we are contemptible in the eyes of the (common) people, (whereas) in the estimation of the perspicacious our (outward) wretched condition is an honour.

(5) By the cloud of Thy beneficence the dust of sin has been washed away but the blot of our shame could not be removed.

(6) On the day of separation from Thee, nothing but the sorrow we feel for Thee comes to console us in our helplessness and loneliness.

(7) O Jamālī, resort for protection to the door of the Friend, for our salvation can be attained at the door of the Beloved.

(8) In Thy love our restlessness has passed beyond bounds; it is hoped that Thou wilt feel pity on our wailing.

(9) How could the beautiful face of Thy forgiveness have become unveiled if our sinfulness had not shown its face.

(10) Although we deserve (Thy) wrath for our guiltiness, we cherish hope from Thy kindness.

(11) We can attain the honour, dignity and glory of the angels if Thou (benignantly) viewest my humility.

(12) If we become guardian of the curtain of Thy Secret, (even) an angel will not be deserving of acting as our porter.

(13) By a drizzle from the cloud of (Thy) beneficence Thou washest away the dust of guilt from our ashamed face.

(14) Cast Thy eyes on Jamālī with kindness (and) pay no heed to our idleness and shortcomings.

(15) O (God) Thy mercy..... from (Thy) wrath, and O (God) Thy kindness ordered Thy wrath to depart.

(16) Wherever they speak of Thy immense forgiveness, people's sin is not weighed there against (a grain of) barley" (*i.e.*, in view of the immensity of Divine forgiveness our sins are of little consequence).

### No. CXII.

(A) *UNKNOWN GRAVE*, locally known as *CHHATRI*.

(B) To east of the tomb of Maulānā Jamālī in the same enclosure.

(C) No historical information about it is available.

(D) On the top of the sandstone grave appears the 1st Muslim creed in embossed *Naskh* letters and under it the word الله in circular medallions.

To east of the above *Chhatrī* there is a walled enclosure, known as the *Qabrūstān* (Graveyard). Its surrounding walls have arched niches the spandrels of some of which are ornamented by small plastered discs inscribed with الله or الملك الله.

Out of so many graves in the compound only three are inscribed. The two of plaster bear only the 1st Muslim creed, while the 3rd of red sandstone has on the top the 1st Muslim creed and under it the phrase حسبي الله. Further below is the سريرة الا خلاص (Ch. 112) already noticed under Inscription No. (13) on Mont. No. XI (*Sher Shāh's mosque*), p. 7, etc.

### No. CXIII.

(A) *MOSQUE OF JAMĀLĪ KAMĀLĪ*.

(B) To south of the tomb of Maulānā Jamālī (No. CXI).

(C) Nothing is forthcoming about the mosque but there are reasons to suppose that it was built about the same time as the tomb of Jamālī.

(D) (1) The exterior is embellished with circular bosses of red sandstone inscribed with the words الله or الملك الله or الله كاني while above the arch, to south of the central archway leading into the prayer chamber there are two circular medallions, one bearing بسم الله الرحمن الرحيم and the other the 1st Muslim creed. The west wall of the prayer chamber is again ornamented with small bosses of red sandstone containing the word الله only.

(2) Round the upper arch in *Naskh* characters.

Verses from two different chapters—

(a) *Qurān*, Pt. II, Ch. 2 entitled البقرة (The Cow), Sec. 17, Verses 143-7.

(b) *Qurān*, Pt. XVI, Ch. 18 entitled العنكبوت (The Cave), Sec. 12, Verses 107-10, *vide* Inscription No. (19) on Mont. No. XI (*Sher Shāh's mosque*), p.8.

(3) Round the small *mihrāb*, in *Naskh* characters.

Verses from two different chapters of the *Qurān*—

(a) Pt. X, Ch. 9 entitled التوبة (The Immunity), Sec. 3, Verses 18-9, but the words قال الله تعالى (The Most High Allāh said) appear at the beginning

of the 1st verse. Cf. also Inscription No. (2) on Mont. No. CVIII (Tomb of Sultān *Ġhārī*), pp. 89-90.

(b) The same as Inscription No. (3) on Mont. No. XXII (*Nīlī Chhatrī*), p. 15, etc.

(4) Round the *mihrāb* to north of the central *mihrāb*, in embossed *Naskh* characters.

*Qurān*, Pt. III, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 4, Verse 36, but only from *كلما دخل عليها زكيا* up to *بغير حساب*.

(5) Round the northernmost *mihrāb*, in embossed *Naskh* letters.

*Qurān*, Pt. II, Ch. 2 entitled البقرة (The Cow), Sec. 22, Verses 177-8, but the last verse is quoted only up to *كتب عليكم القصص*.

#### No. CXIV.

(A) TOMB OF MUHAMMAD QULI *KHĀN*, better known as METCALFE HOUSE.

(B) Near the Quṭb enclosure, to south-east of the Quṭb Minār.

(C) The tomb said to contain the remains of Muḥammad Qulī *Khān*, a noble of the Mughal period, has come to be called Metcalfe House because Sir Charles Theophilus Metcalfe, the Governor General of India (1835-6) used it for his residence during the rainy season.

(D) (1) On the arch facing east, in embossed *Naskh* letters cut in plaster.

*Qurān*, Pt. XV, Ch. 18 entitled الكهف (The Cave), Sec. 1, Verses 1-9, but only up to *ان حسبك ان* and with *بسم الله الرحمن الرحيم* at the beginning.

2 (a). On the arch facing south-east, in *Naskh* characters.

The same as Inscription No. (2) on Mont. No. XV (*Khairu-l-Manāzil* mosque), p. 10.

(b) On the spandrels of the above arch there are circular medallions made of plaster bearing the 1st Muslim creed.

(3) The southern arch is uninscribed but its spandrels are embellished with inscribed medallions similar to those noticed above, *vide* Inscription No. 2 (b).

4 (a). On the arch facing south-west, in *Naskh* letters.

The same as Inscription No. (1) above.

(b) On the spandrels of the above arch, in *Naskh* characters.

The same as Inscription 2 (b) above.

5 (a). On the arch facing west, in embossed *Naskh* characters.

*Qurān*, Pt. XVI, Ch. 20 entitled طه (Tā Hā), Sec. 1, Verses 1-10, but only up to *ان اراد على النار* and with *بسم الله الرحمن الرحيم* at the beginning.

(b) On the spandrels of the above arch, in *Naskh* letters.

The same as Inscription No. 2 (b) above.

(6) The arch facing north-west bears no inscription, but on its spandrels there are circular medallions of plaster inscribed with *الله* at the centre.

7 (a) On the arch facing north, in *Naskh* characters cut in plaster.

*Qurān*, Pt. XVI, Ch. 19 entitled مريم (Mary), Sec. 1, Verses 1-8, preceded by *بسم الله الرحمن الرحيم*.

(b) On the spandrels of the above arch, in *Naskh* letters.

The same as Inscription No. 2 (b) above.

8 (a) On the arch facing north-east, in *Naskh* characters.

ان الله غفور رحيم (Verily Allāh is the Forgiving, the Compassionate), and after it there appear the same verses as have been noticed under Inscription No. (2) on Mont. No. XV (*Khairu-l-Manāzil* mosque), p. 10, but only up to ر ان عدتم عدنا.

(b) On the spandrels of the above arch, in *Naskh* letters.

The same as Inscription No. (2) above.

### No. CXV.

(A) *TOMB OF IMĀM ZĀMIN.*

(B) Near the 'Alāī Gate (No. CXVI) to south.

(C) The tomb was built by Saiyid Muḥammad 'Alī *Chishtī*, better known as Imām Zāmin, during his lifetime in 944 A. H. (1537-8 A. D.) about a year before his death. He was a native of Turkestan and seems to have been connected with the Quṭb mosque near which he lies buried.

(D) (1) On a white marble slab fixed over the doorway of the tomb is a long epigraph in Persian prose, in well executed embossed *Naskh* letters, recording the erection of the mausoleum in 944 A. H. (1537-8 A. D.) by Saiyid Muḥammad 'Alī *Chishtī*, a pious man of Turkestan, who according to his parting advice was buried in it (in 1539 A. D.).

(2) Externally the tomb is ornamented with small circular bosses inscribed with the word الله while the same sort of discs bearing the words يا فتاح or الله are to be seen in the interior also.

(3) On the arch of the white marble *mihrāb* in the west wall is the 1st Muslim creed preceded by بسم الله الرحمن الرحيم and followed by الله اكبر (Allāh is Great).

(4) On the marble *mihrāb* the 1st Muslim creed is again to be seen, but in *Kūfic* characters in relief. Underneath it the word الله is repeated four times, and further below is the phrase الملك لله in *Tughlā* letters.

### No. CXVI.

(A) 'ALĀĪ GATE.

(B) About 40 ft. to south-east of the Quṭb Mīnār (No. CXVII).

(C) Built by 'Alāu-d-Dīn *Khaljī* in 1311 as the southern gate to the Quṭb mosque extended by him. The inscriptions on it are all in *Naskh* characters in relief.

(D) Eastern façade.

(1) Round the recessed niches to north of the eastern gateway.

Two different quotations—

(a) *Qurān*, Pt. VII, Ch. 5 entitled المائدة (The Food), Sec. 13, Verses 97-100.

(b) قال عليه السلام من بنى لله مسجداً بنى الله له بيتاً فى الجنة<sup>1</sup>

<sup>1</sup> It is a famous tradition of the Prophet, vide *Al-Jāmi'u-s-Sagħīr*, Pt. II, (Cairo edition, 1306), p. 151.

*Translation.*

“(The Prophet,) peace be on him, said, ‘Whoever built for Allāh a mosque got a house built by Allāh for him in paradise’.”

(2) On the small marble arches of the recessed niches.

The same as Inscription No. (1) on Mont. No. CIX (Mosque attached to the tomb of Sultān Ghārī), p. 90.

(3) Round the arches, underneath the above recessed niches.

The same as Inscription No. 117 (a) on Mont. No. XLV (Baṛā Gumbad mosque), p. 45.

(4) On the half-covered arch only the following words are to be seen repeated twice :—

قال رسول الله صلى الله عليه وسلم

*Translation.*

“The Prophet of Allāh, may Allāh bless and assoil him, said.”

(5) On the arch to south of the half-covered arch.

قال رسول الله صلى الله عليه وسلم الصلاة التحية الدعاء لا ترد بين الاذان و الاقامة<sup>1</sup>

*Translation.*

“The Prophet of Allāh, may Allāh bless and assoil him, said, ‘The *Ṣalātu-t-Taḥyiyah* is a prayer, which is not refused, between the call to prayer (اذان) and the actual congregational prayer (اقامة) lit., standing still in prayer’.”

(6) On the smaller arch, underneath the above Inscription No. (5).

قال رسول الله صلى الله عليه وسلم مفتاح الجنة الصلاة<sup>2</sup>

*Translation.*

“The Prophet of Allāh, may Allāh bless and assoil him, said, ‘The key to paradise is صلاة (or prayer)’.”

(7) Round the eastern archway is a mutilated historical epigraph which assigns the erection of the gateway to Muḥammad Shāh (I) ‘Alāu-d-Dīn Khaljī on the 15th Shawwāl, 710 A. H. (7th March, 1311 A. D.).

(8) On the upper marble arch of the eastern gateway is another historical inscription, partly damaged, which ascribes the construction of the mosque to Muḥammad Shāh (I) ‘Alāu-d-Dīn Khaljī, but gives no date.

(9) Under the above Inscription No. (8), on the lower marble arch, is a 3rd fragmentary inscription assigning the erection of the mosque to Muḥammad Shāh (I) ‘Alāu-d-Dīn Khaljī, but like the Inscription No. (8) above it contains no date.

(10) Round the recessed niches to south of the eastern gateway.

Two different texts--

(a) *Qurān*, Pt. XIII, Ch. 13 entitled الرعد (The Thunder), Secs. 5-6, Verses 35-8, but only up to رجعلنا لهم ازواجاً and with بسم الله الرحمن الرحيم at the beginning.

<sup>1</sup> This tradition of the Prophet, according to Mullā Zamakhsharī, has been narrated by Dārmī and is حسن or fairly reliable.

<sup>2</sup> It is a well known tradition of the Prophet, but the exact words available in the books of *ḥadīth* are الصلاة مفتاح الجنة.



(b) The Prophet's tradition, *vide* Inscription No. 1 (b) above.

(11) On the small marble arches inside the recessed niches.

The same as Inscription No. (2) above.

(12) Round the arches underneath the above recessed niches.

Verses from two different chapters of the *Qurān*—

(a) Pt. VIII, Ch. 7 entitled *الأعراف* (The Elevated Places) Secs. 3-4, Verses 31-5. *Cf.* also Inscription No. (1) on Mont. No. XXXI (Mosque of 'Isā Khān), p. 20.

(b) Pt. XXVI, Ch. 50 entitled *ق* (Qāf), Sec. 3, Verses 31-5, but without *بسم الله الرحمن الرحيم* at the beginning.

(13) On the semi-circular arch No. (1) immediately to south of the eastern archway.

*Qurān*, Pt. XXIX, Ch. 72 entitled *الجن* (The Jinn), Secs. 1-2, Verses 18-20, but only up to *قال إنما ادعوا ربى*; *vide* also Inscription No. (2) above.

(14) On the smaller semi-circular arch inside the arched recess No. (1) to south of the eastern archway.

The same tradition of the Prophet as has been noticed under Inscription No. (1) (b) above, but here after the word *له* the word *مثله* instead of *بيته* is inscribed.

(15) On the semi-circular arch No. (2) immediately to south of the arch No. (1) noticed above.

قال رسول الله صلى الله عليه وسلم صلاة الجماعة تزيد على صلاة الغد خمس وعشرين درجة<sup>1</sup>

#### Translation.

“The Prophet of Allāh, may Allāh bless and assoil him, said, ‘A congregational prayer is twenty-five times as good as a prayer (offered) in seclusion.’”

(16) On the smaller semi-circular arch inside the arched recess No. (2) immediately to south of the arched recess No. (1).

قال رسول الله صلى الله عليه وسلم أحب البلاد إلى الله مساجدها و أبغض البلاد إلى الله أسواقها<sup>2</sup>

#### Translation.

“The Prophet of Allāh, may Allāh bless and assoil him, said, ‘The most beloved places to Allāh are the mosques and the most detestable places to Allāh are the markets’.”

Southern façade.

(17) Round the recessed niches to east of the southern archway.

Two separate texts—

(a) *Qurān*, Pt. XI, Ch. 9 entitled *التوبة* (The Immunity), Sec. 13, Verses 104-7, but preceded by *بسم الله الرحمن الرحيم*, *vide* also Inscription No. (15) on Mont. No. XLV (Barā Gumbad mosque), pp. 34-35.

<sup>1</sup> It is a tradition of the Prophet available in the *التزويج والترهيب* of Mullā Zamakḥsharī, (Cairo edition), p. 330, but the wording is slightly changed.

<sup>2</sup> This tradition narrated by Muslim and Abi Hurairah has been quoted in *Mishkāt*, Vol. I (published by Hāshimī Press), p. 247.

(b) The same tradition of the Prophet as has been noticed under Inscriptions Nos. 1 (b), 10 (b) and 14 above, but the arrangement of words is a little different.

(18) On the horse-shoe arches of the recessed niches to east of the southern archway.

The same as Inscription No. (2) above.

(19) Round the two screened arches to east of the southern archway.

*Qurān*, Pt. I, Ch. 2 entitled البقرة (The Cow), Secs. 15-6, Verses 127-32, preceded by بسم الله الرحمن الرحيم.

(20) On the band between the two screened arched windows to east of the southern archway.

*Qurān*, Pt. XIII, Ch. 13 entitled الرعد (The Thunder), Sec. 3, Verses 23-5, but only up to ينقضون عهد الله.

(21) On the upper arch of the screened window No. (1) immediately to east of the southern archway.

و قوله غرر رجل راقبمرا الصلاة وآتوا الزكاة<sup>1</sup> . . . .

*Translation.*

“And the words of the Great and Glorious God (are :) ‘And keep up prayer and pay the poor-rate.....’”

(22) On the lower arch of the screened window No. (1) noticed above.

قال رسول الله صلى عليه وسلم الجماعة من سنن الهدى لا يتخلفها إلا منافق<sup>2</sup>

*Translation.*

“The Prophet of Allāh, may Allāh bless and assoil him, said, ‘The congregational prayer is one of the traditions of the prophets<sup>3</sup>: none avoids it but a hypocrite’.”

(23) On the upper arch of the screened window No. (2) to east of the screened window No. (1).

قال رسول الله صلى عليه وسلم حافظوا على الصلوات و الصلاة الوسطى و قوموا لله قانتين<sup>4</sup>

*Translation.*

“The Prophet of Allāh, may Allāh bless and assoil him, said, ‘Be mindful of the prayers and (particularly) of the middle prayer (*i.e.*, *Ṣalātu-l-‘Asr*) and stand up truly obedient to Allāh’.”

(24) On the lower arch of the screened window No. (2) to east of the screened window No. (1) noticed above.

<sup>1</sup> The inscription is too much broken to enable one to find out what particular chapter of the *Qurān* it belongs to. The words راقبمرا الصلاة و آتوا الزكاة occur in several places in the *Qurān*.

<sup>2</sup> This tradition is quoted by Shāmī, but the wording here is changed.

<sup>3</sup> هدى literally means ‘the guided ones’, but the Muslim theologians interpret it as ‘the prophets’.

<sup>4</sup> It is a famous tradition of the Prophet and also a Quranic verse, *vide* Pt. II, Ch. 2 entitled البقرة (The Cow), Sec. 31, Verse 238.

قال رسول الله صلى الله عليه وسلم من بنى لله مسجداً كمفحص قطاة بنى الله له رِضاً فى الجنة<sup>1</sup>

*Translation.*

"The Prophet of Allāh, may Allāh bless and assoil him, said, 'Whoever built for Allāh a mosque (even as small) as the nest of the *qaṭa* (sand-grouse) got for him a garden laid out by Allāh in paradise'."

(25) Round the southern archway.

The idea is the same as given in the Inscription No. (7) noticed above, but the wording is different.

(26) On the upper marble arch of the southern gateway.

The idea is the same as contained in the Inscription No. (8) above, but the wording is different.

(27) On the lower marble arch of the southern gateway.

The idea is the same as contained in Inscription No. (9) above, but the wording is different.

(28) Round the recessed niche immediately to west of the southern archway.

Two separate texts—

(a) *Qurān*, Pt. XV, Ch. 17 entitled *بنى إسرائيل* (The Israelites), Sec. 1, Verses 7-10, preceded by *بسم الله الرحمن الرحيم*. Cf. also Inscription No. (2) on Mont. No. XV (*Khairu-l-Manāzil* mosque), p. 10, but only from *ان احسنتم احسنتم لانفسكم*

(b) The same tradition as has been noticed under Inscription No. 17 (b) above.

(29) On the small marble arch of the recessed niche immediately to west of the southern archway.

The same as Inscription No. (2) above.

(30) Round the two screened arched windows to west of the southern archway.

The same as Inscription No. (3) on Mont. No. LXXVI (Tomb of Fīroz Shāh), p. 74, but the next 4 verses (96-9) of the same chapter 3 entitled *آل عمران* (The Family of Amran) are also to be seen.

(31) On the band between the two screened arched windows to west of the southern archway.

*Qurān*, Pt. XXIII, Ch. 38 entitled *ص* (S) Sec. 4, Verses 50-4.

(32) On the upper arch of the window No. (1) immediately to west of the southern archway.

*Qurān*, Pt. XIII, Ch. 14 entitled *ابراهيم* (Abraham), Sec. 5, Verse 31, but preceded by *قال الله تعالى* (The Most High Allāh said).

(33) On the lower arch of the above window No. (1) immediately to west of the southern archway.

The same as Inscription No. (23) above, but only from *حانظروا على الصلوات* up to *قننين*.

<sup>1</sup> In some books of *ḥadīth* the words *مئله* (a palace like it) are to be seen instead of *رِضاً* (a garden) as in the Inscription. The authentic tradition narrated by Imām Suyūṭī and Imām Aḥmad Ḥambal, contains the word *لبىضا* after *قطاة* and *ببتاً* instead of *رِضاً*. Vide *Al-Jāmi'u-s-Sagħīr*, Pt. II, (Egypt Edition, 1300), p. 150.

(34) On the upper arch of the screened window No. (2) to west of the window No. (1) noticed above.

قال عليه السلام جنبوا مساجدنا غلمانكم و مجانينكم و سبل سيوفكم و رفع اصواتكم و إقامة حدركم و خصوصاتكم و بيعكم و شراكم و جمرها يوم يجمعكم<sup>1</sup>

*Translation.*

“(The Prophet,) peace be on him, said, ‘Keep the mosques immune from (the encroachments of) your children and your insane people, and from your drawing of swords, making of noise, execution of law and (also) from your quarrels and commercial transactions, and fill it with fragrance on the day you congregate (in it).’”

(35) On the lower arch of the screened window No. (2) to west of the window No. (1) noticed above.

قال عليه السلام افضل عبادة امتي قراءة القرآن<sup>2</sup>

*Translation.*

“(The Prophet), peace be on him, said, ‘The best service for my followers is to read the *Qurān*.’”

Western façade.

(36) Round the recessed marble niches to south of the western archway.

*Qurān*, Pt. XXVI, Ch. 48 entitled الفتح (The Victory), Sec. 4, Verses 28-9, preceded by بسم الله الرحمن الرحيم. *Vide* Inscription No. (116) on Mont. No. XLV (Barā Gumbad mosque), p. 45.

(37) On the small marble arches of the recessed niches to south of the western archway.

The same as Inscription No. (2) above.

(38) Round the two arched windows (one screened and the other closed) under the recessed niches to south of the western archway.

*Qurān*, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 14, Verses 132-5. preceded by بسم الله الرحمن الرحيم.

(39) On the band between the closed arched recess and the screened arched window noticed above.

*Qurān*, Pt. V, Ch. 4 entitled النساء (The Women), Sec. 18, Verses 122-3, but only up to بامانيكم ولا.

(40) On the upper arch of the screened arched window to south of the western archway.

*Qurān*, Pt. I, Ch. 2 entitled البقرة (The Cow), Sec. 5, Verses 45-6, but preceded by قال الله تعالى (The Most High Allāh said).

<sup>1</sup> It is a tradition of the Prophet but its wording is changed. According to *Al-Jāmi'u-ṣ-Ṣaghir* (printed at the Khairia Press in Egypt, 1306), Vol. I, p. 12, the exact words of the Prophet are as follows:—

جنبوا مساجدنا مبياتكم و مجانينكم و شراكم و بيعكم و خصوصاتكم و رفع اصواتكم و إقامة حدركم و سبل سيوفكم و اتخذوا على ابرابها المطاهر و جمرها في الجمع. For the reason of this change in words, *vide* Introduction, p. 2, para. (f).

<sup>2</sup> This is a tradition of the Prophet available in various forms in the recognized books of *Iadikh*.

(41) On the lower arch of the screened arched window to south of the western archway.

قال رسول الله صلى الله عليه وسلم افتتح الجنة الصلوة<sup>1</sup>

*Translation.*

“The Prophet of Allāh, may Allāh bless and assoil him, said, ‘The prayer opens (the gates) of paradise’.”

(42) On the upper arch of the arched recess to south of the screened arched window noticed above.

The same as Inscription No. (24) above, but instead of رِضًا (a garden) the word بَيْتًا (a house) is inscribed.

(43) On the lower arch of the arched recess to south of the screened arched window noticed above.

Either the same tradition as has been noticed under the above Inscription No. 1 (b), or the Inscription No. (14).<sup>2</sup>

(44) Round the western archway.

*Vide* note under Inscription No. (25) above.

(45) On the upper marble arch of the western archway.

*Vide* note under Inscription No. (26) above.

(46) On the lower arch of the western gateway.

*Vide* note under Inscription No. (26) above.

(47) Round the screened arched window and the half-covered arched recess to north of the western archway.

*Qurān*, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 34, Verses 255-6, preceded by بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, *vide* also Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad Shāh), p. 32. The Inscription is much mutilated.

(48) On the upper arch of the screened window immediately to north of the western archway.

The same as Inscription No. 3(a) on Mont. No. CXIII (Mosque of Jamālī), pp. 94-95, but without قَالَ اللَّهُ تَعَالَى and only from إِنَّمَا يَعْمُرُ مِنَ الْمُتَّقِينَ. *Cf.* also Inscription No. (2) on Mont. No. CVIII (Tomb of Sulṭān Ghārī), p. 89-90.

(49) On the lower arch of the screened window immediately to north of the western archway.

The same as Inscription No. (6) above.

(50) On the upper arch of the half-covered recess to north of the screened arched window noticed above is an almost entirely obliterated inscription out of which only the words قَالَ اللَّهُ (God said) are readable.

(51) On the lower arch of the half-covered recess to north of the screened arched window.

The same as Inscription No. (4) above.

<sup>1</sup> In the books containing the traditions of the Prophet the word مِفْتَاح (The key) instead of الْفَتْاح (The Open-er) is to be seen. *Cf.* Introduction, paragraph (f), p. 2.

<sup>2</sup> These two traditions are only slightly different from each other, and since several words of the epigraph have peeled off, it cannot be said with certainty as to which of them was originally inscribed.

The interior of the 'Alāi Gate is embellished with **الملك لله الواحد القهار** (Kingdom is for Allāh, the One, the Subduer), repeated several times, while the upper and lower arch faces of the arched windows on either side of the four entrance archways bear respectively the 48th Chapter of the *Qurān* entitled **الفتح** (The Victory), Verses 1-9, and the 17th Chapter entitled **بنی اسرائیل** (The Israelites), Verses 1-12 as per details below :—

(52) On the inner face of the upper arch of the window to east of the northern semi-circular archway.

From **بسم الله الرحمن الرحيم** up to **نعمته عليك**, preceded by **انا فتحنالك**.

(53) On the inner face of the lower arch of the window to east of the northern semi-circular archway.

From **بسم الله الرحمن الرحيم** up to **انه هو السميع البصير**, preceded by **سبحان الذي اسرى**.

(54) On the inner face of the upper arch of the screened window to west of the northern semi-circular archway.

From **فى قلب المؤمنين** up to **ريديك مرابطاً**.

(55) On the inner face of the lower arch of the screened window to west of the northern semi-circular archway.

From **رقضينا** up to **راينا موسى الكتب**.

(56) On the inner face of the upper arch of the screened window to north of the western archway.

From **ليد خل المؤمنين** up to **ليزادراً ايماناً**.

(57) On the inner face of the lower arch of the screened window to north of the western archway.

From **ارلى باس شديد** up to **الى بنى اسرائيل**.

(58) On the inner face of the upper arch of the screened window to south of the western archway.

From **وكان ذلك عند الله** up to **والمؤمننت جنت تجري**.

(59) On the inner face of the lower arch of the screened window to south of the western archway.

From **وجعلنكم اكثر نفيرا** up to **فجاسرا خلال الديار**.

(60) On the inner face of the upper arch of the screened window to west of the southern archway.

From **والمشركين والمشركت** up to **فوزاً عظيماً**.

(61) On the inner face of the lower arch of the screened window to west of the southern archway.

From **وليتبر راما علواً** up to **ان احسنم احسنتم**.

(62) On the inner face of the upper arch of the screened window to east of the southern archway.

From **عليهم ولعنهم** up to **الظانين بالله**.

(63) On the inner face of the lower arch of the screened window to east of the southern archway.

From **يبشر المؤمنين الذين** up to **تتبيرا**.

<sup>1</sup> Cf. Inscription No. (5) on Mont. No. CXI (Tomb of Jamālī), p. 92.

(64-5) On the inner face of the lower arches of the windows to south and north of the eastern archway.

*Qurān*, Pt. XV, Ch. 17 entitled *بنی اسرائیل* (The Israelites), Sec. 1, Verses 9-12,

but from *فَضْلًا مِنْ رَبِّكُمْ وَلِتَعْلَمُوا* up to *يَعْمَلُونَ الصَّالِحَاتِ* only.

(66) On the inner face of the upper arch of the screened window to south of the eastern archway.

From *وَعَدَ لَهُمْ جَهَنَّمَ* up to *وَكُلَّ اللَّهُ عَزِيزًا حَكِيمًا*.

(67) On the inner face of the upper arch of the screened window to north of the eastern archway.

From *بَكْرَةً وَأَصِيلًا* up to *إِنَّا أَرْسَلْنَاكَ*.

### No. CXVII.

(A) *QUTB MINĀR*.

(B) In the *Qutb* mosque, to north-west of the 'Alāi Gate (No. CXVI).

(C) Erroneously supposed to have been built by Pirthī Rāj *Chauhān* to enable his daughter to see the Jumna river before her meals, the *Mīnār*, was erected by *Qutbu-d-Dīn Aibak* and subsequent additions and alterations were made to it from time to time. *Qutbu-d-Dīn* was responsible for the construction of the basement story and his son-in-law, *Shamsu-d-Dīn Altamsh*, for its completion about the year 1230 A. D., whereas, according to contemporary histories, the 5th or the final storey (and probably most of the 4th), were made by *Fīroz Shāh Tughlaq* in 1370 after the *Mīnār* had been damaged by an earthquake in 1369. It served as a *maznah* or tower attached to the *Qutb* mosque whence the *muazzin* (public crier) called the faithful to the five daily prayers at the appointed hours.<sup>1</sup> It is decorated with inscriptions in embossed *Naskh* letters.

(D) Basement storey. 1st or Lowest Band.

(1) The arrangement of inscribed slabs has been so hopelessly disturbed by ignorant restorers that nothing can be said with propriety as to what particular chapter of the *Qurān* the fragmentary verses *in situ* belong to. The following words are, however, readable:—

آلَمْ تَلِكْ آيَاتِ الْكِتَابِ وَهُوَ الْعَزِيزُ . . . . . عَلَى اللَّهِ رِزْقُهَا

(2) An inscription slab bearing a few words of historic importance inasmuch as they refer to *Qutbu-d-Dīn Aibak* to whom the construction of the basement storey is assigned.

(3) Second Band.

An Arabic inscription containing the name of *Muhammad (Ghori) bin Sām*, but undated, followed by the 22nd verse of chapter 59 entitled *الحشر* (The Banishment). The Quranic text in the inscription opens with the words *وَتَعَالَى اللَّهُ الَّذِي* instead of *هُوَ اللَّهُ الَّذِي* as given in the *Qurān*.

(4) Third Band.

<sup>1</sup> For further information about the *Qutb Minār* vide Archaeological Memoir No. (22) on the *Qutb*, pp. 19-35; *Āthār-u-ṣ-Ṣanā'id*, Pt. I, (Cawnpore Edition, 1904), pp. 15-20; *List of Muhammadan and Hindu Monuments in the Delhi Province*, Vol. III, pp. 3-8.

The same as Inscription No. (1) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only the 1st six verses, *i.e.*, up to رسالت مصيرا occur.

(5) Fourth Band.

An Arabic inscription in prose containing the name of Muḥammad (Ghorī) bin Sām, but no date.

(6) Fifth Band.

The same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but only up to the end of the attributes of God.

(7) Sixth Band.

*Qurān*, Pt. III, Ch. 2 entitled البقرة (The Cow), Secs. 34-5, Verses 255-60, *vide* Inscription No. (3) on Mont. No. XLIII (Tomb of Muḥammad Shāh), p. 32.

(8) On the entrance doorway.

(a) قال النبي صلى الله عليه وسلم من بنى مسجد الله تعالى بنى الله له في الجنة بيتا مثله<sup>1</sup>.

#### Translation.

"The Prophet, may Allāh bless and assoil him, said, 'Whoever built a mosque for the Most High Allāh got a house similar to it built for him in paradise by Allāh'."

(b) After the above Inscription No. 8 (a) there runs an historical inscription in Persian prose which records that the Mīnār having been much injured was repaired by Sultān Sikandar Shāh (Lodī) under the supervision of Khānzāda Fath Khān, son of Masnad-i-Ālī Khawāṣ Khān on the 1<sup>st</sup> of Rabi' II, 909 A. H. (23rd September, 1503 A. D.).

(9) Near the entrance doorway is a mutilated Persian inscription in prose containing only the name of Faḡl Abu-l-Ma'ālī but no historical association of the man with the Mīnār.

(10) Second Storey. Lower Band.

An historical epigraph in Arabic prose containing the name and praises of Iltutmish (Altamsh), the slave and successor of Quṭb-u-d-Dīn Aibak.

(11) Second Storey. Upper Band.

(a) *Qurān*, Pt. XIII, Ch. 14 entitled ابراهيم (Abraham), Sec. 5, Verses 29-30.

(b) After the above Inscription No. 11 (a), the 9th and 10th verses of Ch. 62, entitled الجمعة (The Congregation) are inscribed, *vide* Inscription No. 93 (a) on Mont. No. XLV (Baṛā Gumbad mosque), p. 41<sup>2</sup>.

(12) On the doorway in this storey is an historical inscription in Arabic prose recording the completion of the fabric under the orders of Altamsh.

(13) The Third Storey bears no religious quotation but an undated historical epigraph in Arabic prose containing the name and titles of Sultān Altamsh.

(14) On the doorway in the 3rd storey is another Arabic inscription in prose containing, like those noticed above, the name and titles of Altamsh, but no date.

<sup>1</sup> For the other traditions very similar to this, *vide* Inscriptions Nos. 1(b), (14) and 17(b) on Mont. No. OXVI ('Alāi Gate), pp. 96, 98, 99, etc.

<sup>2</sup> These verses suggest that the Quṭb mosque to which the Mīnār was a *mazanaḥ* was a *Jāmi'* *Masjid* in those days.



(15) Near the doorway in this storey is a small inscription in Arabic prose recording the completion of the Minār under the supervision of one Muḥammad Amīr Koh.

(16) Fourth storey.

An Arabic inscription in prose assigning the erection of the fabric to Altamsh.

(17) Fifth Storey.

No religious inscription, but an historical epigraph in Persian prose recording the repairs to this storey executed by Fīroz Shāh Tughlaq after it had been injured by lightning in 770 A. H. (1368-9 A. D.) is to be found.

### No. CXVIII.

(A) QUTB MOSQUE or MASJID QŪWATU-L-ISLĀM (Mosque of the Might of Islām).

(B) Near the Quṭb Minār (No. CXVII).

(C) On the site of a demolished Hindu temple this mosque was built with materials taken from twentyseven other temples as a monument of victory in 1192 A. D. by Quṭbu-d-Dīn Aibak, the slave and Viceroy of Mu'izzu-d-Dīn Muḥammad Ghori bin Sām.

The original mosque of Quṭbu-d-Dīn, begun in 1191 and completed in 1199 A. D., is on a raised plinth and its east and north gateways are inscribed, *vide* Inscriptions Nos. 49 (b), 50 and 51 (b) *infra*. Subsequent additions were made to it by Altamsh in 1220 A. D. and 'Alāu-d-Dīn Khaljī in 1315 A. D. but on account of the death of the latter the work had to be left incomplete.<sup>1</sup>

(D) Starting from the south to north the arches of the great screen bear the following inscriptions:—

1. (a) On the 1st half of the southern arch No. (1) of Altamsh's southern extension, in embossed *Kūfic* characters.

The same as Inscription No. (18) on Mont. No. XI (Sher Shāh's mosque), p. 7, but only up to *انى دعرت قومي ليلا*.

(b) On the 2nd half of the southern arch No. (1) noticed above, in embossed *Kūfic* characters.

The same as Inscription No. (18) on Mont. No. XI (Sher Shāh's mosque), p. 7, but only verses 10-18, *i.e.*, from *كان غفارا يرسل* up to *والله انبتكم من الارض نباتا [ ثم يعيد ] كم فيها*.

(2) Round the southern arch No. (1) of Altamsh's southern extension, in *Naskh* letters in relief.

(a) First half.

The same as Inscription No. (2) on Mont. No. XV (Khairu-l-Manāzil mosque), p. 10, but only from the beginning up to *فاذا جاء وعد الهمما*.

(b) Second half.

*Qurān*, Pt. XV, Ch. 17 entitled *بنی اسرائیل* (The Israelites), Secs. 1-2, Verses 10-12, but only from *يؤمنون بالآخرة* up to *فصلته تفصيلا*. Cf. also Inscriptions Nos. (64-5) on Mont. No. CXVI ('Alāi Gate), p. 104.

<sup>1</sup> *Vide* Guide to the Quṭb by Mr. J. A. Page, Plate I—Plan shewing the Original Mosque and its Subsequent Extensions.

(c) Just at the end of the above Inscription No. 2 (b) appears an historical epigraph in Arabic prose dated 627 A. H. (1229-30 A. D.) which probably refers to the construction of Altamsh's extension.

(3) The bands of the piers are inscribed with the word الملك (The King) or الله.

4. (a) On the 1st half of the arch No. (2) immediately to north of the arch No. (1) noticed above, in *Kūfic* characters in relief.

*Qurān*, Pt. XXII, Ch. 35 entitled فاطر (The Originator), Sec. 1, Verses 1-2, but only up to نلا مرسل له من بعده وهو and with بسم الله الرحمن الرحيم at the beginning.

(b) On the 2nd half of the above arch No. (2), in *Kūfic* letters in relief.

*Qurān*, Pt. XXII, Ch. 35, entitled فاطر (The Originator), Secs. 1-2, Verses 7-12, but only from رلعلكم تشكرون up to آمنا وعملوا الصالحات لهم مغفرة.

5. (a) Between the words of the above *Kūfic* inscription No. 4 (a), in embossed *Naskh* letters.

[ هو ] الله الذى لا اله الا هو علم الغيب والشهادة هو الرحمن الرحيم الملك القدوس السلام المؤمن

up to السميع البصير الحكيم . For the attributes of God *vide* Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad *Shāh*), pp. 31-32.

(b) Between the words of the above *Kūfic* inscription No. 4 (b), in embossed *Naskh* characters.

The attributes of God from الغنى الغنى up to الرشيد , and after it the following inscription:—

وصلى الله على محمد وآله اجمعين وسلم تسليماً كثيراً حسبنا الله ونعم الوكيل نعم المولى

ونعم النصير .

#### Translation.

“And may Allāh bless Muḥammad and all his family and assoil (him) abundantly! Allāh is enough for us and (He is) the Best Protector, the Best Master and the Best Helper.”

6. (a) Round the Inscription No. 4 (a) on arch No. (2) noticed above, in *Naskh* letters in relief.

The same as inscription No. (38) on Mont. No. CXVI ('Alāi Gate), p. 101, but only from بسم الله الرحمن الرحيم up to اولئك جزاؤهم مغفرة رسارعوا الى مغفرة at the beginning.

(b) Round the Inscription No. 4 (b) noticed above, in embossed *Naskh* characters.

*Qurān*, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Secs. 15-16, Verses 145-50, but only from بل الله مولكم up to كثير فما رهنوا Cf. also Inscription No. 1 (d) on Mont. No. LXIV (Nīlī Masjid), p. 62.

(7) On the arch of the recess No. (1) between the southern arches Nos. (1) and (2) of Altamsh's extension, in *Naskh* characters in relief.

*Qurān*, Pt. XI, Ch. 9 entitled التوبة (The Immunity), Sec. 14, Verse 112, but only up to لحدود الله.

(8) Inside the arched recess No. (1) noticed above, in embossed *Kūfic*-*Tughrā* letters, are the closing words of Verse 112 of Ch. 9 noticed above, viz., [ ر ] بشر المؤمنین (And deliver good tidings to the believers).

(9) Above the arch of the recess No. (1) noticed above, in *Naskh* characters in relief.

قال النبي عليه السلام المسجد بيت كل تقى<sup>1</sup>

*Translation.*

“The Prophet, peace be on him, said, ‘The mosque is the resort of the righteous’.”

(10) Above the Inscription No. (9) in embossed *Kūfic* letters is the 1st Muslim creed.

(11) Round the arched recess No. (1) noticed above, in *Naskh* letters in relief, is the following fragmentary inscription:—

[ قال النبي صلى الله عليه وسلم من بنى مسجداً بنى الله له بيتاً فى الجنة<sup>2</sup> وقال عليه السلام من بسط الحصير فى المسجد صلى عليه سبعون الف ملك حتى ينقطع ذالك الحصير<sup>3</sup> وقال عليه السلام من كنس مسجداً كان له بكل كنس عتق رقبة<sup>4</sup> وقال عليه السلام من نور مسجداً ..... لى ليلة واحدة اعظاماً لله نور الله قبره يكرن على الصراط نور ..... وغفر الله ذنبه للسر والعلا نية واعطاه الله اجراً ..... عشر شهيدة

*Translation.*

“(The Prophet, may Allāh bless) and assoil him, said, ‘He who built a mosque got a house built for him by Allāh in paradise’. And (the Prophet,) peace be on him, said, ‘He who spread a mat in a mosque got seventy thousand angels to bless him till the mat was worn out’. And (the Prophet,) peace be on him, said, ‘He who broomed a mosque liberated (so to say) a slave each time he swept it clean.’ And (the Prophet,) peace be on him, said, ‘Whoever illuminated a mosque.....for a night to glorify Allāh would have his grave filled with Divine refulgence. His way (to heaven) would be lighted up.....and his sins, whether overt or covert, would be forgiven by Allāh who would grant him a reward.....(equivalent to that of) ten martyrs’.”

(12) On the bands of the piers, in embossed *Kūfic* characters.

The same as Inscription No. (3) above.

13. (a) On the 1st half of the arch No. (3), i.e., immediately the north wing of the arch No. (3) noticed above, in *Kūfic* characters in relief.

<sup>1</sup> This tradition is not traceable in the six recognized books of *hadīth*.

<sup>2</sup> This tradition has occurred in various forms already, vide Inscription No. 8(a), footnote, on Mont. No. CXVII (Qutb Minār), p. 105.

<sup>3</sup>, <sup>4</sup> and <sup>5</sup> These traditions are not available in the authentic records of the Prophet's traditions.

The same as Inscription No. (3) on Mont. No. LXXVI (Tomb of Fīroz Shāh Tughlaq), p. 74, but only up to *ومن دخله كان آمناً*.

(b) On the 2nd half of the arch No. (3) noticed above, in *Kūfic* letters in relief.

*Qurān*, Pt. IV, Ch. 3 entitled *آل عمران* (The Family of Amran), Secs. 10-11, Verses 97-102, *vide* also Inscription No. (30) on Mont. No. CXVI ('Alāi Gate), p. 101.

14. (a) Round the Inscription No. 13 (a) and (b) on arch No. (3) noticed above in embossed *Naskh* characters.

*Qurān*, Pt. III, Ch. 3 entitled *آل عمران* (The Family of Amran), Sec. 1 Verses 1-3, but only up to *ان الذين كفروا* with *بسم الله الرحمن الرحيم* at the beginning.

(15) On the bands of the piers, in embossed *Kūfic* characters.

The same as Inscription No. (3) above.

(16) On the arch of the recess No. (2) between the southern arches Nos. (2) and (3) of Altamsh's extension, in embossed *Naskh* characters.

*Qurān*, Pt. XXVIII, Ch. 61 entitled *الصف* (The Ranks), Sec. 2, Verses 12-3, but only up to *نصر من الله وفتح قريب*.

(17) Inside the arched recess No. (2) noticed above, in *Kūfic Tughrā* characters in relief, are probably the closing words of Verse 13, Ch. 61, *viz.*, *بشر المؤمنين*, *vide* also Inscription No. (8) *supra*.

(18) Above the arch of the recess No. (2), in embossed *Naskh* letters, is the following fragmentary tradition:—

قال عليه السلام ..... عجمي ( ؟ ) لا فضل الا بالتقوى<sup>1</sup>

#### Translation.

“(The Prophet,) peace be on him, said, ‘.....non-Arabs, none can acquire excellence except through righteousness.’”

(19) Further above the inscription No. (18) noticed above, in *Kūfic* characters in relief.

The 1st Muslim creed.

(20) Round the arched recess No. (2) in embossed *Naskh* lettering.

قال رسول الله صلى الله عليه وسلم من صلى صلوات الفجر فى الجماعة هون الله تعالى هموم الدنيا [ ومن صلى صلوات الظهر [ فى الجماعة ] له رسع الله الرزق ومن صلى صلوات العصر [ فى الجماعة ] جعله الله كالبرء ولد<sup>2</sup> ومن صلى صلوات المغرب فى الجماعة فكنا تصدق ماله ونفسه<sup>3</sup> ..... ومن صلى صلوات العشاء فى الجماعة فتبارك الله عليه قال [ رسول الله ] صلى الله عليه وسلم من حافظ هذه الصلوات الخمس فى الجماعة رسع الله تعالى عليه الصراط<sup>4</sup>

<sup>1</sup> It is not known whence the tradition has been copied and what the missing words can be. Probably it means ‘Whether the Arabs or non-Arabs, none can acquire excellence except through righteousness.’

<sup>2</sup> The tradition under reference is not traceable in any of the authentic records of *Ḥadīth*, but the words *رجه الله البرء ولد* are meaningless and, in my opinion, they should be read as *جعل الله كالبرء ولد* (Allāh makes him pure like when he was born).

<sup>3</sup> Probably the missing words were *فى سبيل الله* (In the way of Allāh), but they cannot be definitely inserted since the tradition is not traceable in the recognized books of *Ḥadīth*.

<sup>4</sup> This tradition of the Prophet also is not traceable in the recognized books of *Ḥadīth*.

*Translation.*

"The Prophet, may Allāh bless and assoil him, said, 'Whoever offered his morning prayer in congregation got his (worldly) troubles removed by Allāh; and whoever offered his afternoon prayer (in congregation) got his living made plentiful by Allāh; and whoever offered his late afternoon prayer (in congregation) became (as pure) as on the day he was born; and whoever offered his evening prayer in congregation is considered as if he has given away his wealth and (even) his life (in the way of Allāh); and whoever offered his bed-time prayer in congregation received Allāh's blessing'. (The Prophet,) may Allāh bless and assoil him, said, 'Whoever observed these five prayers in congregation would have his way (to heaven) widened<sup>1</sup> by Allāh.'"

(21) On the broken arch No. (4) of Qutbu-d-Dīn Aibak's original mosque immediately to north of arch No. (3) of Altamsh's extension, in embossed *Naskh* characters.

بسم الله الرحمن الرحيم قال النبي عليه السلام المساجد ائمة الله ورايته اذن الله تعالى في  
 رنعا ..... تبارك اهلها ( ٩ ) .....

*Translation.*

"In the name of Allāh, the Merciful, the Compassionate. The Prophet, peace be on him, said, 'The mosques are the Divine courtyards and structures. The Most High Allāh orders their erection..... confer blessings on their inmates (?).....'"

(22) Round the inscription No. (21) noticed above on the broken arch No. (4) of Qutbu-d-Dīn Aibak's original mosque is the following inscription, broken in several places and executed in *Naskh* characters in relief:—

*Qurān*, Pt. XXI, Ch. 30 entitled الر (The Romans), Sec. 2, Verses 17-8, but only up to ر عشا رحيم with بسم الله الرحمن الرحيم at the beginning. Cf. also Inscription No. 28 (a) on Mont. No. LVI (Chhote Khūn-kā, Gumbad), p. 54.

(23) On the screen arch No. (5) of Qutbu-d-Dīn Aibak's original mosque immediately to north of the screen arch No. (4) noticed above, in embossed *Naskh* letters.

The same as Inscription No. (4) on Mont. No. XXXVIII (Tomb of Ḥaṣrat Nizāmu-d-Dīn Auliya), p. 28, but also the next verse 82 of the same chapter 17 entitled بنى اسرائيل (The Israelites) preceded by بسم الله الرحمن الرحيم.

(24) Round the above Inscription No. (23) on the screen arch No. (5) of Qutbu-d-Dīn Aibak's original mosque, in *Naskh* letters in relief.

The 1st five verses of Ch. 48 entitled الفتح (The Victory) preceded by بسم الله الرحمن الرحيم, vide also Inscription No. (1) on Mont. XI (Sher Shāh's mosque), p. 6.

(25) On the great screen arch No. (6) of Qutbu-d-Dīn Aibak's original mosque, immediately to north of the screen arch No. (5) noticed above, is a much

<sup>1</sup> رسع (lit. widened) means 'made easy'.

<sup>2</sup> This tradition also is not available in the authentic records of *Ḥadīth* and therefore the broken and missing words in it cannot be supplied.

broken inscription consisting of the 1st six verses of Ch. 17 entitled *بنی اسرائیل* (The Israelites), but only up to *بسم الله الرحمن الرحيم* with *بسم الله الرحمن الرحيم* at the beginning. Cf. also Inscription No. (2), on Mont. No. XV (*Khairu-l-Manāzil* mosque), p. 10.

(26) At the end of the above Inscription No. (25), on the south pier of the great arch is an historical epigraph recording the date (probably of its erection) 20th Ziqa'da, 594 A. H. (23rd September, 1198 A.D.).

(27) Round the Inscriptions Nos. (25) and (26) on the great screen arch No. (6) of Qutbu-d-Dīn Aibak's original mosque, in embossed *Naskh* lettering.

*Qurān*, Pt. XVIII, Ch. 23 entitled *المؤمنين* (The Believers), Sec. 1, Verses 1-14, preceded by *بسم الله الرحمن الرحيم*. Cf. also Inscription No. (89) on Mont. No. XLV (Baṛā Gumbad mosque), p. 41.

(28) On the screen arch No. (7) of Qutbu-d-Dīn Aibak's original mosque, immediately to north of the great screen arch No. (6) noticed above.

*Qurān*, Pt. XVIII, Ch. 25 entitled *النور* (The Light), Sec. 5, Verses 36-9, but only up to *بسم الله الرحمن الرحيم* with *بسم الله الرحمن الرحيم* at the beginning.

(29) Round the above Inscription No. (28) on the screen arch No. (7) of Qutbu-d-Dīn Aibak's original mosque, in *Naskh* letters in relief.

*Qurān*, Pt. XIX, Ch. 25 entitled *الفرقان* (The Distinction), Sec. 6, Verses 61-7, but only up to *بسم الله الرحمن الرحيم* with *بسم الله الرحمن الرحيم* at the beginning.

(30) On the screen arch No. (8) of Qutbu-d-Dīn Aibak's original mosque immediately to north of the screen arch No. (7) noticed above, in embossed *Naskh* characters.

بسم الله الرحمن الرحيم قال النبي عليه السلام بنى الاسلام على خمس شهادة [ان] لا اله الا الله و[ان] محمد رسول الله واقام الصلاة وابتاء الزكاة وصم رمضان وحج البيت من استطاع اليه سبيلا<sup>1</sup> وقال النبي عليه السلام بنى الله تعالى مساجدا<sup>2</sup> وقال النبي عليه السلام الدنيا مزوعة الخرة<sup>3</sup> وقال النبي عليه السلام من زار ..... المسجد فقد زار الله تعالى وحق على المزور ان يكرم زائره والحمد لله ...<sup>4</sup>

#### Translation.

"In the name of Allāh, the Merciful, the Compassionate. The Prophet, peace be on him, said, 'Islam is founded on five basic principles, (*viz.*) (the creed) there is no god but Allāh, and Muḥammad is the Prophet of Allāh, the offering of prayer, the giving away of the poor-rate, the keeping of fast during the Ramāzān, the pilgrimage to the House (of God at Mecca) enjoined on those who can afford it'. And the Prophet, peace be on him, said, 'The mosques are built for Allāh, the Most High'. And the Prophet, peace be on him, said, 'Whoever visited ..... a mosque, visited, (so to say,) the Most High Allāh

<sup>1</sup> This tradition is narrated by Ibn-i-'Umar, *vide Al-Jāmi'u-s-Saḡhīr*, Pt. I, p. 106 (Cairo edition, 1306), but the words *من استطاع اليه سبيلا* are not given in it.

<sup>2</sup> It is doubtful whether it is at all a tradition. It is not traceable in the authentic records of *Ḥadīth*.

<sup>3</sup> It is a well known proverb also now-a-days.

<sup>4</sup> This tradition is not available in the recognized books of *Ḥadīth* and it is doubtful whether it can be classed as a tradition or *ḥadīth* at all.

(Himself), and it is incumbent on the one thus visited to bless the visitor. And all praise is due to Allāh.....”

(31) Round the above Inscription No. (30) on the screen arch No. (8) of Quṭbu-d-Dīn Aibak's original mosque, in *Naskh* letters in relief.

*Qurān*, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Secs. 19-20, Verses 188-192, but only up to رُبَّنَا فَاعْفُ رُبَّنَا and with بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ at the beginning.

(32) The screen arch No. (9) of Altamsh's northern extension, immediately to north of the screen arch No. (8) of Quṭbu-d-Dīn Aibak's original mosque noticed above, is much stripped of its inscriptional decorations. An historical epigraph dated 620 A. H. (1223-24 A.D.) set up by Altamsh is to be seen on the arch in embossed *Naskh* characters, while the bands of its piers are inscribed with the words الملك and الله already noticed under Inscription No. (3) above.

(33) On the arch of the recess No. (3) between the screen arches Nos. (9) and (10) of Altamsh's northern extension, in *Naskh* letters in relief.

The same as Inscription No. 21 (a) on Mont. No. XI (Sher Shāh's mosque), p. 8, without بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ but only the 17th verse, i.e., from هُوَ الْعَزِيزُ الْحَكِيمُ up to شَهِدَ اللَّهُ.

(34) Inside the arched recess No. (3) between the screen arches Nos. (9) and (10) of Altamsh's northern extension, are the words يَا الله repeated twice in *Kūfic Tughrā* letters in relief.

(35) Above the arch of the recess No. (3) noticed above, in embossed *Naskh* characters, is the 1st Muslim creed repeated twice.

(36) Round the arched recess No. (3) noticed above, in *Naskh* letters in relief.

*Qurān*, Pt. XXII, Ch. 33 entitled الأحزاب (The Allies), Secs. 5-6, Verses 40-44.

(37) Immediately to south of the arched recess No. (3) noticed above, in embossed *Naskh* characters.

*Qurān*, Pt. XXVII, Ch. 55 entitled الرَّحْمَنُ (The Beneficent), Sec. 1, Verses 1-13, preceded by بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. Cf. also Inscription No. (65) on Mont. No. XI.V (Barā Gumbad mosque), pp. 39-40.

(38) Immediately to south of the above Inscription No. (37) in *Kūfic* characters in relief.

The same as Inscription No. 3(a) on Mont. No. CXIII (Mosque of Jamālī Kamālī), pp. 94-95, but preceded by بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ instead of تَالِ اللَّهُ تَعَالَى and only from كَمَنْ أَمِنَ بِاللَّهِ up to إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ. Cf. also Inscription No. (2) on Mont. No. CVIII (Tomb of Sultān Ghārī), pp. 89-90.

(39) Immediately to north of the arched recess No. (3) noticed above, in embossed *Naskh* letters.

*Qurān*, Pt. XXVI, Ch. 48 entitled الْفَتْحُ (The Victory), Sec. 2, Verses 15-16, vide also Inscription No. (1) on Mont. No. XI, (Sher Shāh's mosque) p. 6.

(40) Immediately to north of the above Inscription No. (39), in *Kūfic* characters in relief.

*Qurān*, Pt. XXII, Ch. 36 entitled *يس* (Yāsīn), Sec. 2, Verses 13-8, but only from *رَلِيْمَسْتَكُم مِّنَا عَذَابٌ* up to *مَثَلًا لِّصَحْبِ الْقُرْبَى*.

(41) On the arch of the recess No. (4) immediately to north of the screen arch No. (10) of Altamsh's northern extension, in embossed *Naskh* letters.

*Qurān*, Pt. XXX, Ch. 112 entitled *الخلاص* (The Unity), Verses 1-4, but without *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*. Cf. also Inscription No. (13) on Mont. No. XI (Sher Shāh's mosque), p. 7, etc.

(42) Inside the arched recess No. (4) noticed above, in *Kūfic Tughhrā* letters in relief.

The same as Inscription No. (34) above.

(43) Above the arch of the recess No. (4) immediately to north of the screen arch No. (10) of Altamsh's northern extension, there appears the 1st Muslim creed, both in *Kūfic* and *Tughhrā* characters in relief.

(44) Round the arched recess No. (4) noticed above, in embossed *Naskh* letters.

The same as Inscription No. (36) round the arched recess No. (3) noticed above, but in a more mutilated condition.

(45) Immediately to south of the last arched recess No. (4) noticed above, in *Naskh* letters in relief.

*Qurān*, Pt. XXVI, Ch. 48 entitled *الفتح* (The Victory), Sec. 1, Verses 1-5, but only up to *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* with *جَنَّتْ تَجْرِي مِنْ تَحْتِهَا الْإِنهَارُ* at the beginning. Cf. also Inscription No. (1) on Mont. No. XI (Sher Shāh's mosque), p. 6.

(46) Immediately to south of the above Inscription No. (45), in *Kūfic* characters in relief.

The same as Inscription No. (14) on Mont. No. XI (Sher Shāh's mosque) p. 7, but only up to *لَمْ تَنْذِرْهُمْ لَا* in the 10th verse.

(47) Immediately to north of the last arched recess No. (4) noticed above, in embossed *Naskh* characters.

*Qurān*, Pt. XXIX, Ch. 67, entitled *الملك* (The Kingdom), Secs. 1-2, Verses 10-15, but only from *إِصْحَابِ السَّعِيرِ* up to *وَالْيَدِ النَّشُورُ*, vide also Inscription No. 3(a) on Mont. No. XXXV (Tomb of Atgah Khān), p. 23.

(48) On the bands of the piers of the last screen arch, in embossed *Kūfic* letters.

The same as Inscription No. (3) noticed above.

(49) Above the inner lintel of the eastern entrance to Quṭbu-d-Dīn's original mosque, in *Naskh* letters in relief.

(a) *Qurān*, Pt. IV, Ch. 3 entitled *آل عمران* (The Family of Amran), Sec. 10, Verses 91-2, but without being preceded by *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*.

(b) After the above verses there appears an historical epigraph in Persian prose, executed in embossed *Naskh* characters, assigning the erection of the Jāmi' Masjīd in 587 A. H. (1191 A.D.) to Amīr Quṭbu-d-Dīn Aibak, who having conquered the fort got it built out of the materials of twenty-seven demolished Hindū temples on each of which twenty lakhs of *Dehlīwāls* had been spent.



(50) On the arch tympanum of the eastern entrance to Quṭbu-d-Dīn Aibak's original mosque is another historical inscription in Persian prose, written in *Naskh* letters in relief, containing the name of Quṭbu-d-Dīn Aibak as the founder of the mosque, but no date.

(51) On the arch tympanum of the northern entrance to Quṭbu-d-Dīn Aibak's original mosque, in embossed *Naskh* characters.

(a) *Qurān*, Pt. XI, Ch. 10 entitled يونس (Jonah), Sec. 3, Verse 26, but without بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيم at the beginning.

(b) After the above Inscription No. 51 (a) there runs an Arabic epigraph in prose recording that the mosque was built by order of Mu'izzu-d-Dīn Muḥammad (Ghori)-bin-Sām in 592 A. H. (1195-6 A.D.).

### No. CXIX.

(A) *TOMB OF ALTAMISH*.

(B) To west of the Quṭb mosque (No. CXVIII).

(C) Shamsu-d-Dīn Iyaltitmiṣh or Iltutmiṣh, better known as Altamiṣh or Altamsh, was a slave and son-in-law of Quṭbu-d-Dīn Aibak. He reigned successfully for 26 years (1211-36 A.D.) and lies buried in the centre of the tomb which was probably built during his lifetime.

(D) a. Exterior.

(1) Round the inner arch of the southern entrance to tomb chamber, in *Naskh* characters in relief.

The same as Inscription No. (24) on Mont. No. XI (Sher Shāh's mosque) p. 8.

(2) Above the inner arch of the southern entrance to tomb chamber, in embossed *Kūfic* characters.

*Qurān*, Pt. XXX, Ch. 108 entitled الْكَوْثَر (The Abundance), Verses 1-3, preceded by بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيم.

(3) On the outer arch of the southern entrance to tomb chamber, in *Naskh* characters in relief.

*Qurān*, Pt. XXVII, Ch. 55 entitled الرَّحْمَن (The Beneficent), Sec. 1, Verses 1-11, preceded by بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيم. *vide* also Inscription No. (65) on Mont. No. XLV (Baṛā Gumbad mosque), pp. 39-40, etc.

(4) The bands of the carved pillars supporting the outer arch on the south are inscribed with the word اللَّهُ in *Kūfic* letters in relief.

(5) Round the inner arch of the eastern entrance to tomb chamber, in embossed *Naskh* characters.

*Qurān*, Pt. XXVI, Ch. 48 entitled الْفَتْح (The Victory), Sec. 1, Verses 1-5, preceded by بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيم. *Cf.* also Inscription No. (1) on Mont. No. XI (Sher Shāh's mosque), p. 6, etc.

(6) Above the inner arch of the eastern entrance to tomb chamber, in *Kūfic* letters in relief.

Ch. 97 entitled الْقَدْر (The Majesty), Verses 1-3, but only up to خَيْر (ليلة القدر), *vide* also Inscription No. 7 (c) on Mont. No. XXXV (Tomb of Atgah Khān), p. 24, etc.

(7) On the outer arch of the eastern entrance to tomb chamber, in *Naskh* characters in relief.

The same as Inscription No. (2) on Mont. No. XV (*Khairu-l-Manāzil* mosque), p. 10, but only from ر. لتعلن علواً كبيراً up to سُبْحَنَ الَّذِي اسْمُهُ

(8) On the bands of the carved pillars supporting the outer arch on the east.

The same as Inscription No. (4) noticed above.

(9) Round the inner arch of the northern entrance to tomb chamber, in embossed *Naskh* characters.

The same as Inscription No. (27) on Mont. No. CXVIII (*Qutb* mosque), p. 111.

(10) Above the inner arch of the northern entrance to tomb chamber, in *Kūfic* letters in relief.

*Qurān*, Ch. 112 entitled الْخَالص (The Unity), Verses 1-4, *vide* Inscription No. (13) on Mont. No. XI (*Sher Shāh's* mosque), p. 7.

(11) On the outer arch of the northern entrance to tomb chamber, in *Naskh* letters in relief.

The same as Inscription No. 1 (a) on Mont. No. CXVIII (*Qutb* mosque) p. 106, but some of the inscription slabs having disappeared the text is preserved only from إلى أجل مسمى and from قومي ليلاً ونهاراً up to بسم الله الرحمن الرحيم إِنَّا أَرْسَلْنَا نُوحاً

(12) On the bands of the carved pillars supporting the outer arch on the north, in embossed *Kūfic* letters.

The same as Inscription No. (4) noticed above.

(13) Inside the inner central marble *mihrāb* in the west wall, in embossed *Kūfic Tughrā* characters, there appear. only بسم الله الرحمن الرحيم.

(14) On the arch of the inner *mihrāb* in the west wall, in *Naskh* letters in relief.

*Qurān*, Pt. XXVIII, Ch. 61 entitled الصّف (The Ranks), Sec. 2, Verse 12. Cf. also Inscription No. (16) on Mont. No. CXVIII (*Qutb* mosque), p. 109.

(15) Above the arch of the inner *mihrāb* in the west wall, in *Naskh* letters in relief.

*Qurān*, Pt. XXVII, Ch. 56 entitled الرَّاقِعَة (The Great Event), Sec. 3, Verses 77-80, *vide* also Inscription No. (31), on Mont. No. XLV (*Baṭū Gumbad* mosque), p. 37.

(16) Round the inner *mihrāb*, in *Kūfic* letters in relief.

The same as Inscription No. (19) on Mont. No. XI (*Sher Shāh's* mosque), p. 8, but from بسم الله الرحمن الرحيم only up to ان الذين آمنوا تنفذ only with

(17) Above the semi-circular band inside the *mihrāb*, in *Kūfic Tughrā* characters.

The same as Inscription No. (13) noticed above.

(18) On the arch of the central *mihrāb*, in embossed *Naskh* characters.

*Qurān*, Pt. III, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 4, Verse 38.

(19) On a band above the *mihrāb* proper, in *Naskh* letters in relief.

لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَادِقٌ وَآمِينَ

*Translation.*

“There is no god but Allāh, the King, the Truth, the Manifest. There is no god but Allāh, Muḥammad is the Prophet of Allāh, the truthful and trusty.”  
Cf. also Inscription No. (6) on Mont. No. CVIII (Tomb of Sultān Ghāri), p. 90, etc.

(20) Above the Inscription No. (19), in *Kūfic* characters in relief.

*Qurān*, Pt. II, Ch. 2 entitled البقرة (The Cow), Sec. 19, Verses 155-6, but only

from <sup>1</sup>إِنَّا إِلَهُ رَبِّكَ up to <sup>1</sup>وَالَّذِينَ

(21) Round the central marble *mihrāb*, in embossed *Naskh* characters.

*Qurān*, Pt. XVI, Ch. 20 entitled طه (Ṭū Hā), Sec. 1, Verses 1-12, vide also Inscription No. 5 (a) on Mont. No. CXIV (Tomb of Muḥammad Qulī Khān), p. 95.

(22) Round the upper red sandstone arch of the central *mihrāb* in the west wall, in embossed *Naskh* characters.

*Qurān*, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 15, Verses 143-6, vide also Inscription No. 32 (a) on Mont. No. LVI (Chhotē Khān-kā-Gumbad), pp. 54-55.

(23) Immediately underneath the arched window in the west wall, in *Kūfic* characters in relief.

*Qurān*, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 38, Verses 278-9, but only up to <sup>1</sup>فَنَافِلُكُمْ تَفْعَلُونَ.

(24) Inside the arched recess to south of the principal *mihrāb*, the 1st Muslim creed is inscribed in *Naskh* letters.

(25) Round the inner arched recess is the آية الكرسي or Throne Verse in embossed *Naskh* characters. Cf. also Inscription No. (22) on Mont. No. XI (Sher Shāh's mosque), p. 8.

(26) Above the inner arched recess noticed above the 1st Muslim creed is inscribed in *Kūfic Tughrā* characters in relief.

(27) On the arch of the above recess to south of the principal *mihrāb*, in *Naskh* letters in relief.

*Qurān*, Pt. XIV, Ch. 16 entitled النحل (The Bee), Sec. 16, Verses 120-3.

(28) On a band above the arched recess, in embossed *Naskh* letters.

*Qurān*, Pt. IV, Ch. 3 entitled آل عمران (The Family of Amran), Sec. 19, Verse 184.

(29) Round the arched recess to south of the *mihrāb* proper in the west wall in *Naskh* characters in relief.

Almost the same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but only from هُوَ السَّمِيعُ الْبَصِيرُ up to الرَّاسِخُ الْيَقِينُ and also after الرَّاسِخُ الْيَقِينُ the following attributes of God are omitted:—

الْمُحِصِي الْمُبْدِي الْمَعِيدُ

(30) Further above the arched recess to south of the *mihrāb* proper, in *Kūfic* letters in relief.

*Qurān*, Pt. XXII, Ch. 36 entitled <sup>يس</sup> (Yāsīn), Sec. 1, Verse 8, *vide* also Inscription No. (14) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(31) On a band in the south wall to west of the southern arched entrance to tomb chamber, in *Kūfic* characters in relief.

*Qurān*, Pt. XXII, Ch. 36 entitled <sup>يس</sup> (Yāsīn), Sec. 1, Verse 9, *vide* also Inscription No. (14) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(32) Round the southern arched entrance, in embossed *Naskh* letters.

(a) *Qurān*, Pt. III, Ch. 2 entitled البقرة (The Cow), Sec. 40, Verse 284.

(b) After the above Inscription No. 32 (a).

The same as Inscription No. 117 (a) on Mont. No. XLV (Baṛā Gumbad mosque), p. 45, but without <sup>بسم الله الرحمن الرحيم</sup>.

(33) On a band above the southern arched entrance to tomb chamber, in *Kūfic* characters in relief.

The 4th verse of Ch. 71 entitled نوح (Noah), but only from <sup>من يغفر لكم</sup> up to <sup>لو كنتم</sup>, *vide* Inscription No. (18) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(34) On a band in the south wall to east of the southern arched entrance to tomb chamber, in embossed *Kūfic* letters.

*Qurān*, Pt. XXII, Ch. 36 entitled <sup>يس</sup> (Yāsīn), Sec. 1, Verses 10-11, but only up to <sup>انما تذكر</sup>. Cf. also Inscription No. (14) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(35) On a band in the east wall to south of the eastern arched entrance to tomb chamber, in *Kūfic* characters in relief.

*Qurān*, Pt. XXII, Ch. 36 entitled <sup>يس</sup> (Yāsīn), Sec. 1, Verse 11 (continued from Inscription No. (34) above, *i.e.*, from <sup>من اتبع الذكر</sup> up to <sup>واجركم</sup>).

(36) Round the eastern arched entrance to tomb chamber, in embossed *Naskh* lettering.

*Qurān*, Pt. VIII, Ch. 6 entitled الانعام (The Cattle), Sec. 20, Verses 162-6, *vide* also Inscription No. (44) on Mont. No. XLV (Baṛā Gumbad mosque), p. 38.

(37) On a band above the eastern arched entrance to tomb chamber, in *Kūfic* letters in relief.

*Qurān*, Pt. XXIX, Ch. 71 entitled نوح (Noah), Sec. 1, Verses 5-7, but only up to <sup>واني كلما دعوتهم</sup>, *vide* also Inscription No. (18) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(38) On a band in the east wall, to north of the eastern arched entrance in embossed *Kūfic* characters.

*Qurān*, Pt. XXII, Ch. 36 entitled <sup>يس</sup> (Yāsīn), Sec. 1, Verses 1-2, *vide* also Inscription No. (14) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(39) On a band in the north wall, to east of the northern arched entrance in *Kūfic* letters in relief.

*Qurān*, Pt. XXII, Ch. 36 entitled <sup>يس</sup> (Yāsīn), Sec. 1, Verses 3-4, *vide* also Inscription No. (14) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(40) Round the northern arched entrance to tomb chamber, in embossed *Naskh* characters.

The same as Inscriptions Nos. (89) and (92) on Mont. No. XLV (Baṛā Gumbad mosque), p. 41, but without being preceded by *بسم الله الرحمن الرحيم* and only from *وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلْسَلَةٍ* up to *عَلَىٰ ذَٰلِكَ فَلْيُحْكَمُونَ* [ب به].

(41) On a band above the northern arched entrance to tomb chamber, in *Kūfic* characters in relief.

The rest of the 7th verse of Ch. 71 entitled *نوح* (Noah), continued from Inscription No. (37) *supra*, i.e., from *لَتَغْفِرَ لَهُمْ جَعَلُوا* up to *أَمْرًا وَسَتُكْفِرُوا*.

(42) On a band in the north wall, to west of the northern arched entrance to tomb chamber, in *Kūfic* characters in relief.

*Qurān*, Pt. XXII, Ch. 36 entitled *يُس* (Yūsīn), Sec. 1, Verses 5-6, but only up to *مَا أَفْرَأَ يُبَاذِمُ*. Cf. Inscription No. (14) on Mont. No. XI (Sher Shāh's mosque), p. 7.

(43) Inside the arched recess to north of the principal *mihṛāb* in the west wall, in embossed *Naskh* letters.

The same as Inscription No. (4) on Mont. No. CIX (Mosque attached to tomb of Sultān Ghāī), p. 91, but only up to *بَغْيًا بَيْنَهُمْ رَ مِنْ يَكْفُرُ*.

(44) Above the Inscription No. (43), in *Kūfic Tughṛā* characters, is the phrase *الملك الله*.

(45) On the arch of the recess to north of the principal *mihṛāb* in the west wall, in embossed *Naskh* lettering.

The same as Inscription No. (7) on Mont. No. XI (Sher Shāh's mosque), p. 6, but without *بسم الله الرحمن الرحيم* and only from *الملك الله* up to *كُلُّ شَيْءٍ قَدِيرٌ*.

(46) On a band above the arched recess to north of the principal *mihṛāb* in the west wall, in embossed *Naskh* characters.

*Qurān*, Pt. XXVII, Ch. 55 entitled *الرحمن* (The Beneficent), Sec. 2, Verses 26-7, *vide* Inscription No. (1) on Mont. No. XXII (Nīlī Chhatrī), pp. 14-15, etc. The verses are preceded by the following words:—

قَالَ اللَّهُ تَعَالَىٰ فِي مَتْنِهِ

Translation.

“The Most High Allāh said in His decisive book.”

(47) On a band above the Inscription No. (46) noticed above, in *Kūfic* characters in relief.

The first verse of Inscription No. (24) on Mont. No. XI (Sher Shāh's mosque), p. 8, but only up to *مِنْ خَشْيَةِ اللَّهِ*.

(48) Round the arched recess to north of the principal *mihṛāb* in the west wall, in *Naskh* lettering in relief.

The same as Inscription No. (2) on Mont. No. XLIII (Tomb of Muḥammad Shāh), pp. 31-32, but after the phrase *هو الرحمن الرحيم* the inscription contains the attributes of God from *الملك القدوس السلام* up to *المذل السميع البصير* and then from *العدل* up to *الجليل الكريم الرقيب*.

(49) On a band further above the arched recess to north of the principal *mihṛāb*, in *Kūfic* characters in relief.

*Qurān*, Pt. XXII, Ch. 36 entitled <sup>١</sup>يس (Yāsīn), Sec. 1, Verses 6-7, but only from <sup>١</sup>فهم غفلون up to <sup>١</sup>فهم لا يؤمنون. For a continuation of the 6th verse, vide Inscription No. (42) *supra*.

(50) On the octagonal frieze, in *Naskh* lettering in relief.

*Qurān*, Pt. XXIX, Ch. 67 entitled الملك (The Kingdom), up to the end. Cf. Inscription No. (3) on Mont. No. XI (Sher Shāh's mosque), p. 6, Inscriptions Nos. 5 (a) and 7 (a) on Mont. No. XXXV (Tomb of Atgah Khān)\* pp. 23-24, etc.

(51) On the fragment of the dome *in situ*, in embossed *Naskh* characters.

The same as Inscription No. (7) on Mont. No. XI (Sher Shāh's mosque), p. 6, but only from <sup>١</sup>من العى وترزق up to <sup>١</sup>من تشاء وتعز.

(52) On the west face of the platform of Altamsh's grave, in *Naskh* characters in relief.

*Qurān*, Pt. XXVII, Ch. 56 entitled الرائعة (The Great Event), Sec. 1, Verses 10-8, but from <sup>١</sup>والسابقون السابقون up to <sup>١</sup>ابايتى راس only.

(53) On the north face of the platform of Altamsh's grave, in embossed *Naskh* letters.

Continued from the above Inscription No. (52), *i.e.*, Ch. 56, Verses 18-23, but from <sup>١</sup>حورعين كمال up to <sup>١</sup>من معين لا يصدعون only.

(54) On the east face of the platform of Altamsh's grave, in *Naskh* lettering in relief.

Continued from the above Inscription No. (53), *i.e.*, Ch. 56, Verses 23-8, but from <sup>١</sup>وامسحب اليبين ما up to <sup>١</sup>المؤلف المكنون only.

(55) The stones heaped up outside the southern archway of the tomb of Altamsh are inscribed with the word الملك (The King) in embossed *Kāfī* letters.

#### No. CXX.

(A) *TRIPOLIĀ* (Triple Gateways).

(B) In village Gur-ki-Sarai there are two gateways facing each other, known as Tripoliā Darwāza. Through one of them runs the Delhi-Karnal road while the other is situated just off the road to the east.

(C) Erected in 1141 A. H. (1728-9 A.D.) during the reign of Emperor Muḥammad Shāh by his *Nāzīr* Maḥaldār Khān, the gates look like entrances to a walled enclosure wherein bazars were held.

(D) There is no religious inscription anywhere, but a two-lined historical epigraph in Persian verse executed in *Nasta'liq* characters appears over the central entrances of both the gateways recording the erection of a road, market and tripolia by Maḥaldār Khān, Nāzīr, in 1141 A. H. (1728-9 A.D.).

#### No. CXXI.

(A) *QUDSIYA BĀGH MOSQUE*.

(B) In the garden known as the Qudsiya Bāgh.

(C) Built by Nawwāb Qudeiya Begam, originally a dancing girl, who entered the *haram* of Emperor Muḥammad Shāh and became the mother of Emperor Aḥmad Shāh (1748-54). It was subsequently repaired in 1249 A. H. (1833-4 A.D.) in the reign of Bahādur Shāh II.

(D) The mosque contains no religious inscription and the only epigraph it bears is on a marble slab built into the northern wall of the prayer chamber recording the date of its repairs 1249 A. H. (1833-4 A.D.) and the *nom de guerre* 'Zafar' of Bahādur Shāh II, the composer of the chronogram.

### No. CXXII.

(A) *PIRGHĀIB* (Vanished Saint).

(B) On the ridge, near Banjārōnwālī Bāoli.

(C) The monument dates from the time of Fīroz Shāh Tughlaq and is probably a remnant of *Kushak-i-Shikār* (Hunting Palace) or *Qagr-i-Jahūn Numā* (World-showing Palace) referred to in histories.

Tradition, however, asserts that the room containing a cenotaph in the northern apartment of the building was the *chillagāh* (place of worship) of a saint who being disgusted with the frequent visits of the people of the world asking for his blessings vanished all of a sudden from their midst; hence the name *Pirghāib* (Vanished Saint). It is curious that the above mentioned grave is placed, unlike the Muslim graves, west to east, probably because it simply marks the spot of the saint's *chillagāh* and does not contain his remains.

(D) Inside the *chillagāh* there are two circular medallions inscribed with the phrase *حسبى الله* in *Naskh* letters while there are very faint indications of *الله* and *سبحان الله* and the rapid peeling off of plaster and liberal coatings of whitewash are doing them considerable damage.

### No. CXXIII.

(A) *TOMB OF MAKHDŪM SHĀH 'ĀLAM.*

(B) In village Wazirabad near the old Lodī bridge.

(C) Nothing is known about the saint, locally known as *Makhdūm Shāh*, who lies buried here but the style of the building appears to be of the Tughlaq period.

(D) The only inscription it bears is an evidently modern one engraved on a red sandstone slab fixed at the head of the grave to a small pillar made of bricks and lime plaster. It records the name of the saint only.

### No. CXXIV.

(A) *MOSQUE.*

(B) To west of the tomb of *Makhdūm Shāh 'Ālam* (No. CXXIII).

(C) *Vide* note (C) on the tomb of *Makhdūm Shāh 'Ālam supra*.

(D) (1) The gateway which shows signs of former inscriptional decoration now bears only a small circular medallion inscribed with the phrase *سبحان الله* while the façade of the mosque is ornamented with circular discs bearing

the 1st Muslim creed or the word الله . The inner bay of the prayer chamber also contains circular medallions inscribed with one or the other of the following phrases:—

الملك لله - الحمد لله - الفتح - سبحان الله - حسبى الله

(2) On the arch of the principal *mihrāb*, in *Naskh* characters incised in plaster.

بسم الله الرحمن الرحيم or Throne Verse preceded by الله الرحمن الرحيم, but only up to . Cf. Inscription No. (22) on Mont. No. XI (*Sher Shāh's* mosque), p. 8.

(3) At the centre of the intrados of the dome is a fragmentary inscription which reads as follows:—

بسم الله الرحمن الرحيم . . . . . حسبى الله ونعم الوكيل

*Translation.*

“In the name of Allāh, the Merciful, the Compassionate.....  
Allāh is enough for me and (He is) the Best Protector.”





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(a) Index of Quranic verses.				
1: 1-7	(1) <u>Sher Shāh's</u> Mosque in Purānā Qila'.	1541-42	<i>Nasḥ</i> characters.	47, 7
	(2) Muḥammadiwālī Masjid . . .	Paṭhān	Do.	47, 65
	(3) Unknown Tomb in Munirka (No. 94).	Afghān	Do.	47, 83
	(4) Tomb of Fīroz Shāh Tughlaq .	About 1388-89	Do.	47, 75
2: 1-6	<u>Sher Shāh's</u> Mosque . . .	1541-42	Do.	47, 6
2: 38	Bara Khān-kā-Gumbad . . .	Lodī	Do.	47, 51
2: 45-46	'Alāi Gate . . . . .	1311	Do.	47, 101
2: 127-32	'Alāi Gate . . . . .	1311	Do.	47, 99
2: 136	Unknown Tomb (domed) near the Mosque of Makhdūm . Shāhib.	Paṭhān	Do.	47, 64
2: 143-47	Mosque of Jamāli Kamāli .	1528-29	Do.	47, 94
2: 154-55	(1) Unknown grave on the terrace of Humāyūn's Tomb.	Mughal	Do.	47, 16
	(2) Chaupāṭh Khamba . . .	About 1568	Do.	47, 22
	(3) Tomb of Atgah Khān . . .	1566-67	Do.	47, 24
2: 155-56	Tomb of Altamsh . . . . .	About 1233	<i>Kāfī</i> characters.	47, 116
2: 177-78	Mosque of Jamāli Kamāli .	1528-29	<i>Nasḥ</i> letters.	47, 95
2: 201-03	Muḥammadiwālī Masjid . . .	Paṭhān	Do.	47, 67
2: 238	'Alāi Gate . . . . .	1311	Do.	47, 99, 100
2: 255	(1) <u>Sher Shāh's</u> Mosque . . .	1541-42	Do.	47, 8
	(2) Khairu-l-Manzil Mosque . . .	1561-62	Do.	47, 10
	(3) Chhotā Batāshewālā Maḥal .	Mughal	Do.	47, 11
	(4) Grave of the wife of Shāh 'Alam Bahādur Shāh in Humāyūn's Tomb.	Mughal	Do.	47, 15
	(5) Three graves of Humāyūn's daughters in Humāyūn's Tomb.	Early Mughal	Do.	47, 16
	(6) The graves of Humāyūn's wife, Hamīda Bānū, and her sister.	Mughal	Do.	47, 16
	(7) Grave of Roṣhan Koka . . .	1570-71	Do.	47, 16
	(8) Graves of a male and a female in Barber's Tomb.	1590-91	Do.	47, 17
	(9) Afsarwālā Gumbad . . . . .	1566-67	<i>Nasḥ</i> letters.	47, 18

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2 : 255— <i>contd.</i>	(10) 'Isā Khān's Tomb . . .	1547-48	<i>Naskh</i> letters.	47, 19
	(11) Chaunsath Khambā—(a) Grave of Mirzā 'Aziz Koka, (b) Grave of the wife of Mirzā 'Aziz Koka.	About 1568	Do.	47, 22
	(12) Graves in Atgah Khān's Tomb	About 1566-67	Do.	47, 25
	(13) Grave of Mirzā Nili in Jahānārā's Tomb.	Mughal	Do.	47, 29
	(14) Grave of Emperor Muḥammad Shāh.	1748	Do.	47, 29
	(15) Grave of Mirzā Jahāngir . . .	1821	Do.	47, 31
	(16) Mosque of Basti . . .	Lodi	Do.	47, 48
	(17) Tomb of Firoz Shāh . . .	1388-89	Do.	47, 75
	(18) Unnamed Gumbad in Muḥammadpur (No. 88).	Afghān	Do.	47, 81
	(19) Grave of Shāh 'Ālam II . . .	1806-07	Do.	47, 87
	(20) Graves of Akbar Shāh II and Shahabā'ī Begam.	About 1837	Do.	47, 88
	(21) Mosque locally known as Māndiwālī Masjid.	Early Mughal	Do.	47, 91
	(22) Tomb of Altamsh . . .	About 1233	Do.	47, 116
	(23) Mosque of Makhdūm Shāh 'Ālam.	Tughlaq	Do.	47, 121
2 : 255-56	(1) Tomb of Hazrat Nizāmu-d-Din Auliya.	1562-63	Do.	47, 28
	(2) Tomb of Sikandar Lodī . . .	1517-18	Do.	47, 47
	(3) Tomb of Daryā Khān . . .	Lodī	Do.	47, 50
	(4) Bare Khān-kā-Gumbad . . .	Lodī	Do.	47, 51
	(5) Chhoṭe Khān-kā-Gumbad . . .	Lodī	Do.	47, 55
	(6) Kālō Khān-kā-Gumbad . . .	Lodī	Do.	47, 56
	(7) Tomb of Mubārak Shāh . . .	1434	Do.	47, 59
	(8) Kālā Gumbad . . .	Paṭhān	Do.	47, 60
	(9) Moṭh-kī-Masjid . . .	Lodī	Do.	47, 62
	(10) Tomb of Zafar Khān . . .	Tughlaq	Do.	47, 73
	(11) Bīvi-kā-Gumbad . . .	Paṭhān	Do.	47, 74
	(12) Unnamed Tomb in Munirka (No. 94.)	Afghān	Do.	47, 83
	(13) 'Alāi Gate . . .	1311	Do.	47, 102
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2: 255-57	(1) Tomb of Muhammad Shāh known as Mubārak Khān-kā-Gumbad.	1445	Naskh characters.	47, 32
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	(4) Tomb of Daryā Khān . .	Lodi	Do.	47, 50
	(5) Chhote Khān-kā-Gumbad .	Lodi	Do.	47, 52
	(6) Bhūre Khān-kā-Gumbad . .	Lodi	Do.	47, 60
	(7) Muhammadiwālī Masjid . .	Pathān	Do.	47, 65
	(8) Tomb of Iīroz Shāh . .	1388-89	Do.	47, 75
	(9) Unnamed Tomb in Munirka (No. 91).	Afghān	Do.	47, 81
	(10) Tomb of Sultān Ghūrī . .	1231-32	Kūfic characters.	47, 90
	(11) Tomb of Bahlol Lodi . .	1489	Naskh letters.	47, 70, 71
2: 255-60	Qutb Minār . . .	About 1230	Do.	47, 106
2: 278-79	Tomb of Altamsh . . .	About 1233	Kūfic characters.	47, 116
2: 284	(1) Sher Shāh's Mosque . .	1541-42	Naskh letters.	47, 7
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2: 285-86	(1) Barā Gumbad Mosque . .	1491	Do.	47, 45
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3: 17	(1) Barā Gumbad Mosque . .	1491	Do.	47, 44
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	(9) Mosque attached to Sultān Ghāri.	1231-32	<i>Kūfic</i> characters.	47, 91
	(10) Tomb of Altamsh . . .	About 1233	<i>Naskh</i> letters.	47, 118
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3: 25	(1) Bāgh-i-'Ālam-kā-Gumbad . . .	1501	Do.	47, 80
	(2) Tomb of Firoz Shāh Tughlaq . . .	About 1388-89	Do.	47, 76
	(3) Tomb of Sultān Ghāri . . .	1231-32	Only a portion, but in <i>Kūfic</i> characters.	47, 90
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3: 143-46	Tomb of Altamsh . . . .	About 1233	Do.	47, 116
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3: 168-69	(1) Unknown grave on terrace of Humāyūn's Tomb.	Mughal	Do.	47, 16
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3: 184	(1) Tomb of Atgah Khān . . . .	1566-67	Do.	47, 25
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35: 7-12	Quṭb Mosque . . .	1191	<i>Kūfic</i> letters.	47, 107
35: 34-36	Chhoṭe Khān-kā-Gumbad . . .	Lodī	<i>Nasḥ</i> characters.	47, 54
36: 1-9	Tomb of Sulṭān Ghūrī . . .	1231-32	<i>Kūfic</i> letters.	47, 90

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36: 13-18	Qutb Mosque . . .	1101	<i>Kūfic</i> letters.	47, 113
36: 36-38	Barā Gumbad Mosque . . .	1494	<i>Nasḥ</i> characters.	47, 36, 37
36: 37	Barā Gumbad Mosque . . .	1494	Do.	47, 36, 41
37: 139-44	(1) Barā Gumbad Mosque . . .	1494	Do.	47, 39
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37: 180-82	(1) Nili Qhḥatri . . .	Mughal	Do.	47, 16
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	(6) Mosque of Jamālī Kamālī . . .	1528-29	Do.	47, 95
38: 50-54	'Alāi Gate . . .	1311	Do.	47, 100
38: 86-88	(1) Barā Gumbad . . .	Lodī (about 1494)	Do.	47, 32
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39: 36-38	(1) Barā Gumbad Mosque . . .	1494	Do.	47, 38
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50: 2	Moṭh-ki-Masjid . . . . .	Lodī	Do.	47, 61
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55: 1-33	'Chhoṭe Khān-kā-Gumbad . .	Lodī	Do.	47, 53, 55
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55: 20-27	(1) Nīlī Chhatrī . . . . .	Mughal	Do.	47, 14
	(2) Grave of wife of Shāh 'Ālam Bahādur Shāh in Humāyūn's Tomb.	Mughal	Do.	47, 16
	(3) Unknown grave on terrace of Humāyūn's Tomb and several other graves in the enclosure and also in the tomb of the "Barber".	Mughal	<i>Tughra</i> and <i>Naskh</i> letters.	47, 16, 17
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65: 3	(1) Chhotē Khān-kā-Gumbad .	Lodi	Do.	47, 53
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67: 1-2	Mosque attached to Tomb of Sulṭān Ghūrī.	1231-32	Do.	47, 90
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1st Muslim Creed —contd.	(24) Bare <u>Khān-kā</u> -Gumbad . . .	Lodī	<i>Naskh</i> letters.	47, 51
	(25) <u>Chhoṭe Khān-kā</u> -Gumbad . . .	Lodī	Do.	47, 51, 52, 53, 54, 55
	(26) Kāle <u>Khān-kā</u> -Gumbad . . .	Lodī	Do.	47, 56
	(27) Tomb of Mubārak <u>Shāh</u> . . .	1434	Do.	47, 57, 58, 59
	(28) Masjid Mubārakpūr Kotla . . .	1434	Do.	47, 59
	(29) Moṭh-kī-Masjid . . . . .	Lodī	<i>Kūfic</i> letters.	47, 61
	(30) Unknown Tomb locally known as Bhūre <u>Khān-kā</u> -Gumbad.	Lodī	<i>Naskh</i> letters.	47, 60
	(31) Nili Masjid at Kharera . . . .	1505	Do.	47, 62, 63
	(32) City wall of Sirī . . . . .	1303-04	Do.	47, 64
	(33) Muḥammadiwālī Masjid . . . .	Pathān	<i>Kūfic</i> characters. Also in <i>Naskh</i> .	47, 66, 69
	(34) Tomb of Ḥaẓrat Yūsuf Qattāl and a grave near by.	1526-27	Do.	47, 70
	(35) Tomb of Bahlol Lodī . . . . .	1489	<i>Naskh</i> letters.	47, 72
	(36) Tomb of Ẓafar <u>Khān</u> or Dād <u>Khān</u> .	Tughlaq	Do.	47, 73
	(37) Biwī-kā-Gumbad . . . . .	Pathān	Do.	47, 74
	(38) A grave in the old cemetery at Hauẓ <u>Khāṣ</u> (No. 85).	Lodī	Do.	47, 79
	(39) Bāgh-i-'Alam-kā-Gumbad . . .	1501	Do.	47, 80
	(40) Unnamed Gumbad in Muḥammadpur (No. 88).	Afghān	Do.	47, 81
	(41) Unnamed Gumbad in Munirka (No. 90).	Afghān	Do.	47, 81
	(42) Unnamed Gumbad in Munirka (No. 91).	Afghān	Do.	47, 81
	(43) Unnamed Tomb in Munirka (No. 94).	Afghān	Do.	47, 82
	(44) Parlegūonwālī Gumbad . . . .	Afghān	Do.	47, 82
	(45) Unnamed Mosque in Munirka . .	Afghān	Do.	47, 83
	(46) Begampurī Mosque . . . . .	Tughlaq	Do.	47, 84
	(47) Tomb of Adham <u>Khān</u> . . . .	Mughal (about 1568)	Do. Also in <i>Nasta'liq</i> characters.	47, 85
	(48) Mosque at Rājōn-kī-Bāiṇ . . . .	1506	Do.	47, 85
	(49) <u>Chhatrī</u> at Rājōn-kī-Bāiṇ . . . .	1506	Do.	47, 86
	(50) Grave of <u>Shāhābādī</u> Begam . .	1846-47	Do.	47, 88
	(51) Mosque attached to Tomb of Sulṭān <u>Ghārī</u> .	1231-32	Do.	47, 91

Words or Phrases	Monument on which the words or phrases appear	Date or period of monument	Remarks	Page
1st Muslim Creed— <i>concl'd.</i>	(52) Mosque locally known as Māndiwāli Masjid.	Mughal	<i>Naskh</i> letters.	47, 91, 92
	(53) Tomb of Jamāli . . .	1528-29	Do.	47, 92
	(54) Chhatrī in the enclosure of Tomb of Jamāli.	Mughal	Do.	47, 94
	(55) Mosque of Jamāli Kamāli .	1528-29	Do.	47, 94
	(56) Tomb of Muḥammad Qulī Khān.	Mughal	Do.	47, 95
	(57) Tomb of Imām Zāmin . .	1537-38	<i>Naskh</i> and <i>Kūfic</i> letters.	47, 96
	(58) Quṭb Mosque . . .	1191	<i>Naskh</i> , <i>Tughra</i> and <i>Kūfic</i> letters.	47, 108, 109, 112, 113
	(59) Aṭṭawālī Gumbad, Grave near—	Paṭhān	<i>Naskh</i> letters.	47, 83
	(60) Tomb of Altamsh . . .	About 1233	<i>Kūfic Tughra</i> and <i>Naskh</i> characters.	47, 116
	(61) Lakkarwālī Gumbad . . .	Mughal	<i>Naskh</i> letters.	47, 13
	(62) Tomb of Firoz Shāh Tughlaq .	1388-89	Do.	47, 74, 75, 76
	(63) Mosque of Shaikh 'Abdu-n-Nabī	1575-76	Do.	47, 5
	(64) Tomb of 'Isā Khān . . .	1547-48	Do.	47, 20
	(65) Tomb of Sikandar Lodī . .	1517-18	Do.	47, 47
	(66) Grave of Akbar Shāh, II .	1837	Do.	47, 88
	(67) Mosque of Maḥdūm Shāh 'Alam	Tughlaq	Do.	47, 121
2nd Muslim Creed	(1) Baṛā Gumbad Mosque . . .	1494	Do.	47, 34, 44, 45
	(2) Baṛe Khān-kā-Gumbad . . .	Lodī	Do.	47, 51
	(3) Kāle Khān-kā-Gumbad . . .	Lodī	Do.	47, 56
	(4) Tomb of Mubārak Shāh . . .	1434	Do.	47, 59
	(5) Nili Masjid at Kharera . . .	1505	Do.	47, 62
	(6) Muḥammadiwālī Masjid . . .	Paṭhān	Do.	47, 67
	(7) Bāgh-i-'Ālam-kā-Gumbad . .	1501	Do.	47, 80
	(8) Tomb of 'Isā Khān . . .	1547-48	Do.	47, 19
3rd Muslim Creed	(1) Baṛā Gumbad Mosque . . .	1494	Do.	47, 33, 44
	(2) Tomb of Mubārak Shāh . . .	1434	Do.	47, 59
	(3) Unknown Tomb in Munirka (No. 94).	Afghān	Do.	47, 83
	(4) Muḥammadiwālī Masjid . . .	Paṭhān	Do.	47, 68
4th Muslim Creed	Baṛā Gumbad Mosque . . .	1494	Do.	47, 46
	Tomb of Firoz Shāh Tughlaq .	About 1388-89	Do.	47, 76

بسم الله الرحمن الرحيم  
 محمد بن عبد الله  
 (ع)

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لَا إِلَهَ إِلَّا اللَّهُ خليل الله	(1) Sher Shāh's Mosque . .	1541-42	<i>Naskh</i> letters.	47, 8
	(2) Barā Gumbad Mosque . .	1494	Do.	47, 37
	(3) Muḥammadiwālī Masjid . .	Paṭhān	Do.	47, 68
	(4) Tomb of Firoz Shāh Tughlaq .	About 1388-89	Do.	47, 76
لَا إِلَهَ إِلَّا اللَّهُ الله لَا إِلَهَ إِلَّا اللَّهُ ابراهيم خليل الله	Muḥammadiwālī Masjid . .	Paṭhān	Do.	47, 68
لَا إِلَهَ إِلَّا اللَّهُ كليم الله				
لَا إِلَهَ إِلَّا اللَّهُ كليم الله	Tomb of Firoz Shāh Tughlaq .	About 1388-89	Do.	47, 76
الله على رضى رسول الله	Grave of Muḥammad Shāh's wife in the Tomb of Emperor Muḥammad Shāh.	Mughal	Do.	47, 30
لَا إِلَهَ إِلَّا اللَّهُ ولى الله	Barā Gumbad Mosque . .	1494	Do.	47, 37
لَا إِلَهَ إِلَّا اللَّهُ امين الله	Barā Gumbad Mosque . .	1494	Do.	47, 42
لَا إِلَهَ إِلَّا اللَّهُ الحق المبين محمد رسول الله سيد الصادق المصدق الامين	(1) Qhatri No. (1) at Hauz Khāṣ (No. 79).	Lodi	Do.	47, 77
	(2) Tomb of Sulṭān Ghāri . .	1231-32	Do. Text slightly different.	47, 90
	(3) Tomb of Muḥammad Shāh known as Mubārak Khān-kā-Gumbad.	1445	Do. Do.	47, 32
	(4) Tomb of Altamsh . . .	About 1233	Do. Do.	47, 116
لَا إِلَهَ إِلَّا اللَّهُ الحبار محمد رسول الله النبي المختار	Tomb of Jamālī . . .	1528-29	Do.	47, 92
Various darūds	(1) Barā Gumbad Mosque . .	1494	Do.	47, 43
	(2) Tomb of Firoz Shāh Tughlaq .	About 1388-89	Do.	47, 76
	(3) Mosque and Qhatri at Rājōn-kī-Bāiṭ	1506	Do.	47, 85, 80
	(4) Quṭb Mosque . . .	1191	Do.	47, 107
	(5) Unnamed Tomb (No. 94) .	Afghān	Do.	47, 83
	(6) Qhote Khān-kā-Gumbad .	Lodi	Do.	47, 54

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Various <i>darūds</i> — <i>contd.</i> حسبنا الله و نعم الوكيل نعم المولى و نعم النصير	(7) Maḥammadiwālī Masjid . (1) Tomb of Bahlol Shāh Lodi . (2) Qutb Mosque . . . .	Paṭhān 1489 1191	<i>Naskh</i> letters. Do. Do.	47, 67 47, 71 47, 107
حسبى الله و نعم الوكيل	Mosque of Maḥdūm Shāh 'Ālam.	Tughlaq	Do.	47, 121
حسبنا الله	Tomb of Bahlol Lodi . .	1489	Do.	47, 71
دعاء استعفار	Bāgh-i-'Ālam-kā-Gumbad .	1501	Do.	47, 79
Various prayers	(1) Baṭā Gumbad Mosque . . (2) Bāgh-i-'Ālam-kā-Gumbad .	1494 1501	Do. Cf. also Inscriptions Nos. 105(a), 106 (a), etc. Do. Cf. also Inscriptions Nos. (2), etc.	47, 43 47, 79
يا الله or الله	Almost all Tombs and Mosques cited in this Memoir.	....	<i>Naskh</i> , but in <i>Kūfic</i> <i>Tughra</i> letters in Qutb Mosque and in <i>Kūfic</i> letters in Mosque of Sultān Ghūrī and tomb of Āltamāl.	...
هو الحى الذي لا يموت	(1) Grave of Mirzā 'Azīz in Chauṣaṭh Khambā. (2) Tomb of Atgah Khān . . (3) Tomb of Najaf Khān . .	1623-24 1566-67 1782	<i>Naskh</i> characters. Do. Do.	47, 22 47, 25 47, 50
هو الحى لا يموت	Grave of Fāṭima, daughter of Najaf Khān.	1820-21	Do.	47, 50
هو الله	(1) Tomb of Ḥazrat Nizāmu-d-Dīn Auliya. (2) Grave of Akbar Shāh II . .	1562-63 1837	Do. Do.	47, 28 47, 88
هو العلى الاكبر	Grave of Akbar Shāh II . .	1837	Do.	47, 88
الله اكبر	(1) Tomb of Ḥazrat Nizāmu-d-Dīn Auliya. (2) Tomb of Imām Ṣāmin . .	1562-63 1537-38	Do. Do.	47, 28 47, 96
هو الحى الذى لا اله الا هو	Baṭā Gumbad Mosque . .	1494	Do.	47, 38
لا اله الا الله الحى القيوم	Tomb of Mubārak Shāh . .	1434	Do.	47, 58
هو العفو الغفور و يجعل الله الجنة مثواه هو الغفار	Grave of Shāh 'Ālam II . .	1806-07	Do.	47, 87

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الملك لله القهار	(1) Tomb of Jamālī . . . .	1528-29	Nasikh characters.	47, 92
	(2) 'Alī Gate . . . . .	1311	Do.	47, 103
الملك	(1) Mosque attached to Tomb of Sultan ḡāzi.	1231-32	Kāfi letters.	47, 90
	(2) Qutb Mosque . . . . .	1191	Do.	47, 107, 108, 109, 112, 113
	(3) Tomb of Altaugh . . . .	About 1233	Do.	47, 110
یا حامی	Jāmī' Masjid . . . . .	1650	Tughra letters.	47, 4
یا فتاح	(1) Sher ḡāzi's Mosque . . .	1541-42	Nasikh letters.	47, 6, 9
	(2) Pīr-i-Manzil Mosque . . .	1561-62	Do.	47, 10
	(3) Sur-i-Jamālī Barj . . . .	Mughal	Do.	47, 11
	(4) Unknown Tomb locally known as Mīr-i-Sayyid's Gumbad.	Mughal	Do.	47, 11
	(5) Barj-i-Batā'ī or Shāh Malāl .	1603-04	Tughra letters.	47, 14
	(6) Grave of a saint in the Barj-i-Sayyid's Tomb.	Mughal	Nasikh letters.	47, 17
	(7) Nūr Gumbad . . . . .	1624-25	Do.	47, 18
	(8) Mosque of Akbarādī . . . .	Mughal (about 1566-67)	Do.	47, 19
	(9) 'Isāfīyeh's Tomb . . . . .	1547-48	Do.	47, 19
	(10) Tomb of Hayat Nūr-i-Muhammad-Dīn July 1.	1562-63	Do.	47, 28
	(11) Shāh Gumbad . . . . .	Lodi	Do.	47, 17
	(12) Barj Gumbad Mosque . . .	1494	Do.	47, 39, 40, 41
	(13) ḡāzi Gumbad . . . . .	Lodi	Do.	47, 51
	(14) Tomb of Muḥammad ḡāzi . .	1434	Do.	47, 57, 59
	(15) Nūr Masjid at Khairā . . .	1505	Do.	47, 63
	(16) Grave of Shāh-i-Mahdī Begam .	1646-47	Tughra characters.	47, 88
	(17) Unknown Gumbad in Muhammadpur (No. 85).	Afghān	Nasikh letters.	47, 81
	(18) Tomb of Ismā'īl Zāmin . . .	1537-38	Do.	47, 96
	(19) Lakkapraī Gumbad . . . .	Mughal	Do.	47, 13
الحمام	(1) Sher ḡāzi's Mosque . . . .	1541-42	Do.	47, 7
	(2) Barj Gumbad Mosque . . .	1494	Do.	47, 38
	(3) Mosque of Mal'ik-dīn ḡāzi 'Alam.	Tughlaq	Do.	47, 121

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الملك الله	(1) Sher Shāh's Mosque . . .	1541-42	<i>Naskh</i> letters.	47, 7, 8, 9
	(2) Khairu-l-Manāzil Mosque .	1561-62	Do.	47, 10
	(3) Chhotā Batāshewālā Gumbad .	Mughal	Do.	47, 12
	(4) Tomb of Hazrat Amīr Khusrū .	1453	Do.	47, 27
	(5) Tomb of Muḥammad Shāh also known as Mubārak Khān-kā-Gumbad.	1445	Do.	47, 31
	(6) Shīsh Gumbad . . .	Lodī	Do.	47, 47
	(7) Baṭā Gumbad Mosque . .	1494	Do.	47, 39, 40, 44
	(8) Tomb of Bastī and Gateway to the enclosure containing it.	Lodī	Do.	47, 48, 49
	(9) Baṭe Khān-kā-Gumbad . .	Lodī	Do.	47, 51
	(10) Kālā Khān-kā-Gumbad . .	Lodī	Do.	47, 56
	(11) Tomb of Mubārak Shāh . .	1434	Do.	47, 57, 59
	(12) Bhūre Khān-kā-Gumbad . .	Lodī	Do.	47, 60
	(13) Moṭh-ki-Masjid . . .	Lodī	Do.	47, 61
	(14) Nili Masjid at Kharera . .	1505	Do.	47, 63
	(15) City wall of Sirī . . .	1303-04	Do.	47, 64
	(16) Muḥammadiwālī Masjid . .	Paṭhān	<i>Tughra</i> letters.	47, 69
	(17) Biwī-kā-Gumbad . . .	Paṭhān	<i>Naskh</i> characters.	47, 74
	(18) College of Firoz Shāh . .	1352-53	Do.	47, 77
	(19) Bāgh-i 'Ālam-kā-Gumbad .	1501	Do.	47, 79, 80
	(20) Unnamed Gumbad in Munirka (No. 91).	Afghān	Do.	47, 81
	(21) Unnamed Tomb in Munirka (No. 94).	Afghān	<i>Tughra</i> letters.	47, 82
	(22) Masjid Kālūsarāi . . .	Tughlaq	<i>Naskh</i> characters.	47, 84
	(23) Tomb of Adham Khān . .	Mughal (about 1568)	Do.	47, 85
	(24) Mosque at Rājop-ki-Bāi .	1506	Do.	47, 85
	(25) Chhatrī near the Tomb of Jamālī.	Mughal	Do.	47, 94
	(26) Mosque of Jamālī Kamālī .	1528-29	Do.	47, 94
	(27) Tomb of Imām Zāmin . .	1537-38	<i>Tughra</i> letters.	47, 96
	(28) Tomb of Altamsh . . .	About 1233	<i>Kūfic Tughra</i> letters.	47, 118
	(29) Mosque of Makhdūm Shāh 'Ālam.	Tughlaq	<i>Naskh</i> letters.	47, 121
Jl	Sher Shāh's Mosque . . .	1541-42	Do.	47, 7, 8

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سبحان الله	(1) Sher Shāh's Mosque . . .	1541-42	<i>Nasikh</i> letters.	47, 7, 8, 9
	(2) Tomb of Muḥammad Shāh known as Mubārak Khān-kā-Gumbad.	1445	Do.	47, 31
	(3) Shīsh Gumbad . . .	Lodī	Do.	47, 47
	(4) Baṛā Gumbad Mosque . .	1494	Do.	47, 41
	(5) Gateway to the enclosure of the Tomb of Bastī.	Lodī	Do.	47, 49
	(6) Baṛe Khān-kā Gumbad . .	Lodī	Do.	47, 51
	(7) Chhoṭe Khān-kā-Gumbad . .	Lodī	Do.	47, 51, 52, 53, 55
	(8) Kālō Khān-kā-Gumbad . .	Lodī	Do.	47, 56
	(9) Tomb of Mubārak Shāh . .	1434	Do.	47, 57, 59
	(10) Bhūre Khān-kā-Gumbad . .	Lodī	Do.	47, 60
	(11) Nili Masjid at Kharera . .	1505	Do.	47, 63
	(12) Muḥammadiwālī Masjid . .	Paṭhān	Do.	47, 67
	(13) Tomb of Bahlol Lodī . . .	1489	Do.	47, 70, 71
	(14) College of Firoz Shāh . .	1352-53	Do.	47, 77
	(15) Parlegāonwālā Gumbad in Munirka.	Afghān	Do.	47, 82
	(16) Masjid Kālūsarūi . . .	Tughlaq	Do.	47, 84
	(17) Mosque at Rājōn-kī-Bāin . .	1506	Do.	47, 85
	(18) Mosque of Makhdūm Shāh 'Ālam.	Tughlaq	Do.	47, 120, 121
	(19) Mosque of Shaikh 'Abdu-n-Nabī	1575-76	Do.	47, 5
	(20) Pirghāib . . . .	Tughlaq	Do.	47, 120
مسجد	(1) Sher Shāh's Mosque . . .	1541-42	Do.	47, 7, 8, 9
	(2) 'Īsā Khān's Tomb . . . .	1547-48	Do.	47, 19
	(3) Tomb of Hazrat Amir Khusrū .	1453	Do.	47, 27
	(4) Tomb of Hazrat Nizāmu-d-Dīn Auliya.	1562-63	Do.	47, 28
	(5) Tomb of Muḥammad Shāh known as Mubārak Khān-kā-Gumbad.	1445	Do.	47, 31
	(6) Shīsh Gumbad . . . .	Lodī	Do.	47, 47
	(7) Baṛā Gumbad Mosque . . .	1494	Do.	47, 34, 39, 40, 43, 44
	(8) Mosque of Bastī . . . .	Lodī	Do.	47, 48
	(9) Tomb of Mubārak Shāh . . .	1434	Do.	47, 59



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حسبي الله —contd.	(10) Moth-ki-Masjid . . . .	Lodi	<i>Nasikh</i> letters.	47, 61
	(11) Nili Masjid at Kharera . . . .	1505	Do.	47, 63
	(12) Mosque of Makhdūm Shāhib . . . .	Paṭhān	Do.	47, 64
	(13) Biwi-kā-Gumbad . . . .	Paṭhān	Do.	47, 74
	(14) College of Firoz Shāh . . . .	1352-53	Do.	47, 77
	(15) Bāgh-i-‘Ālam-kā-Gumbad . . . .	1501	Do.	47, 80
	(16) Wazīrpūr-kā-Gumbad . . . .	Afghān	Do.	47, 81
	(17) Unnamed Gumbad in Munirka (No. 90).	Afghān	Do.	47, 81
	(18) Unnamed Mosque in Munirka (No. 92).	Afghān	Do.	47, 82
	(19) Begampuri Mosque . . . .	Tughlaq	Do.	47, 84
	(20) Unnamed Mosque locally known as Māndiwālī Masjid.	Mughal	Do.	47, 91
	(21) Qihatri near Tomb of Jamālī	Mughal	Do.	47, 94
	(22) Mosque of Makhdūm Shāh ‘Ālam.	Tughlaq	Do.	47, 121
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Names of the four Imāms, viz., امام شافعى رحمة الله عليه امام مالك رحمة الله عليه امام اعظم رحمة الله عليه امام احمد حنبل رحمة الله عليه	Tomb of Mubārak Shāh . . . .	1434	Do.	47, 58
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يا خالق السماء	Tomb of Mubārak Shāh . . .	1434	Do.	47, 59
الغفار	Baṭā Gumbad Mosque . . .	1494	Do.	47, 39
يا غفار	Jāmi' Masjid . . . . .	1650	Tughra letters.	47, 5
يا غفور	Chhotē Khān-kā-Gumbad . . .	Lodī	Naskh letters.	47, 54
المغنى يا غياث يا حزان يا منان يا سبحانه يا قدیر يا احد يا مسبب الاسباب يا مفتاح الابواب	Baṭā Gumbad Mosque . . .	1494	Do.	47, 38, 39, 40
يا ديان	Mosque of Bastī . . . . .	Lodī	Do.	47, 48
يا كريم يا رحيم	Grave of Akbar Shāh II . . .	1837	Do.	47, 88
يا قايम يا دائم	Baṭā Batāshewālā Maḥal . . .	1603-04	Do.	47, 14
يا رهاب	(1) Baṭā Batāshewālā Maḥal . . .	1603-04	Do.	47, 14
	(2) Mosque of Bastī . . . . .	Lodī	Do.	47, 48
	(3) Tomb of Bastī . . . . .	Lodī	Do.	47, 48
	(4) Tomb of Mubārak Shāh . . .	1434	Do.	47, 59
	(5) Baṭā Gumbad Mosque . . .	1494	Do.	47, 40
	(6) Nili Masjid at Kharera . . .	1505	Do.	47, 63
يا حى يا قيوم	(1) Baṭā Gumbad Mosque . . .	1494	Do.	47, 40
	(2) Grave of Akbar Shāh II . . .	1837	Do.	47, 88
هوالتقى القيم	Tomb of Jahānārā Begam . . .	1681	Do.	47, 29
الله كافي	(1) Sher Shāh's Mosque . . . . .	1541-42	Do.	47, 7
	(2) Mosque of Jamālī Kamālī . . .	1528-29	Do.	47, 94
السمد لله	Mosque of Maḥdūm Shāh 'Alam.	Tughlaq	Do.	47, 121

Words or Phrases	Monument on which the words or phrases appear	Date or period of monument	Remarks	Page
لا حول ولا قوة الا بالله العلی العظیم	Kālo Khān-kā-Gumbad . . .	Lodi	Nasta'li letters.	47, 56
كله نغزیه اعلى سبحان نبي الملك والملوك انعم	Barā Gumbad Mosque . . .	1494	Do.	47, 42
سبحان الله بحدوده كثيرا	Tomb of Muḥarrak Shāh . . .	1434	Do.	47, 57
يا سقا	Nili Gumbad . . . . .	1624-25	Do.	47, 18
يا حافظ	(1) Nili Masjid in Humāyūn's Tomb	Early Mughal	Tughlak letters.	47, 17
	(2) Tomb of Khān-i-Khānān . . .	1626-27	Do.	47, 20
يا بدرج	(1) Barā Batāshewālā Mahal . . .	1693-04	Nasta'li letters.	47, 14
	(2) Manḥarivālā Gumbad . . .	Mughal	Do.	47, 11
	(3) Lakkarwālā Gumbad . . .	Mughal	Do.	47, 13
	(4) Barā Gumbad Mosque . . .	1494	Do.	47, 38, 41
	(5) Tomb of Adham Khān . . .	Mughal (about 1768)	Do.	47, 85
(c) Sayings, Mottos and Traditions.				
يا ذا الصلوة على العرس و عجلوا الذرة قل الموت	Naimeh's Mosque in Sarai Azimganj (No. 16).	Mughal	Do.	47, 10
من بني لله مسجداً بني الله له بيتاً مثله في الجنة	(1) Barā Gumbad Mosque . . .	1494	Do.	47, 33, 42
	(2) 'Alāi Gate . . . . .	1311	Do., but in some places <i>allā</i> instead of <i>lā</i> is to be seen.	47, 96, 98, 99, 100, 10
	(3) Quṭb Minār . . . . .	About 1230	Do. Text slightly different	47, 106
	(4) Quṭb Mosque . . . . .	1191	Do.	47, 108
قال النبي صلى الله عليه وسلم لا اله الا الله اني رسول الله	Kālo Khān-kā Gumbad . . .	Lodi	Do.	47, 56
الصلوة التحفة الدعاء لا ترد بين الاذان والاقامة	'Alāi Gate . . . . .	1311	Do.	47, 97

Words or Phrases	Monument on which the words or phrases appear	Date or period of monument	Remarks	Page
مفتاح الجنة الصلاة	'Alāi Gate . . . .	1311	Nasikh letters. Cf. also Inscription No. (41) on lower arch containing (الفتح) instead of مفتاح .	47, 97, 102
صلاة الجماعة تزيد على صلاة الفرد خمس وعشرين درجة	'Alāi Gate . . . .	1311	Do	47, 98
احب البلاد الى الله مساجدها و ابغض البلاد الى الله اسواقها	'Alāi Gate . . . .	1311	Do.	47, 98
جنبا مساجدنا غلمانكم و محائبكم و رسل سيوفكم و رفع اصولكم و اقامه حدودكم و بيعكم و شراءكم و جمرها يوم يجتمعكم	'Alāi Gate . . . .	1311	Do.	47, 101
افضل عبادة امتي قراءة القرآن	'Alāi Gate . . . .	1311	Do.	47, 101
المسجد بيت كل تقى	Qutb Mosque . . . .	1191	Do.	47, 108
من بسط الحصر في المسجد صلى عليه سبعون الف ملك حتى ينقطع ذاك الحصر	Qutb Mosque . . . .	1191	Do.	47, 108
من كنس مسجداً كان له بكل كنس عتق رقبه	Qutb Mosque . . . .	1191	Do.	47, 108
من نور مسجداً . . . . لي ليلة واحدة اعطاه الله نور الله قبره يكون على الصراط نور . . . . و غفر الله ذنوبه للسرد العلانية و اعطاه الله اجراً . . . . عشر شهيد	Qutb Mosque . . . .	1191	Do.	47, 108

Words or Phrases	Monument on which the words or phrases appear	Date or period of monument	Remarks	Page
(٢) . . . . عجمي لا فضل إلا بالتقوى	Quṭb Mosque . . . .	1191	<i>Nasḥ</i> letters.	47, 109
من صلى صلاة الفجر في الجماعة هن الله نعالي هو (م الدنيا) من صلى صلاة الظهر [ في الجماعة ] له وسع الله الرزق ومن صلى صلاة العصر [ في الجماعة ] جعله الله كالنجم ولد ومن صلى صلاة المغرب في الجماعة فكانها صدق ماله و نفسه [ في سبيل الله ] ومن صلى صلاة العشاء في الجماعة فتيار الله عليه	Quṭb Mosque . . . .	1191	Do.	47, 109
من حافظ هذا الصلاة الخمسة في الجماعة وسع الله تعالى عليه الصراط	Quṭb Mosque . . . .	1191	Do.	47, 109
اللهم اغفر لي و ارحمني و ارحمني بالرفق الاعلى	(1) Nili Masjid within the enclosure of Humāyūn's Tomb.	Mughal	Ornamental <i>Tughḥrā</i> letters.	47, 18
	(2) Tomb of Khān-i-Khānān . . . .	1626-27	Do.	47, 21
من يرى الصلاة متعمداً فقد كفر	Tomb of Fīroz Shāh Tughlaq . . . .	1388-89	<i>Nasḥ</i> letters.	47, 75
الدنيا سين المؤمن وجنة الكافر	Tomb of Fīroz Shāh Tughlaq . . . .	1388-89	Do.	47, 75
المساجد افضية الله و ابذنته ان الله تعالى في رفعها . . . . تبارك اهلها ؟	Quṭb Mosque . . . .	1191	Do.	47, 110
بنى الاسلام على خمس شهادة ان لا اله الا الله و ان محمداً رسول الله و اقام الصلاة و ايتاء الزكاة ومريم رمضان و حج البيت من استطاع اليه سبيلاً	Quṭb Mosque . . . .	1191	Do.	47, 111

Words or Phrases	Monument on which the words or phrases appear	Date or period of monument	Remarks	Page
بنى الله تعالى مسجدا	Quṭb Mosque . . .	1911	<i>Naskh</i> letters.	47, 111
الدنيا مزعة الاخرة	(1) Muḥammadiwālī Masjid .	Paṭhān	Do.	47, 66
	(2) Quṭb Mosque . . .	1191	Do.	47, 111
الدنيا ملعون . . . والله باقية رجة	Tomb of Fīroz Shāh Tughlaq .	1388-89	Do.	47, 75
من زار . . . المسجد فقد زار الله وحق على المزوران يكرم زائرة والحمد لله	Quṭb Mosque . . .	1191	Do.	47, 111
فتحت ابواب الجنان وغلقت ابواب النيران	Talāqī Gate . . .	1533-34	Do.	47, 9
المؤمن في المسجد كالسبك في الماء والمنافق في المسجد كالطير في القفس	Barā Gumbad Mosque . .	1494	Do.	47, 33
الدنيا جيفة و طالبها كلاب	(1) Muḥammadiwālī Masjid .	Paṭhān	Do.	47, 66
	(2) Nili Masjid at Kharera .	1505	Do.	47, 62
عليكم بحسن الشفا فانه من مفاتيح الزور	Muḥammadiwālī Masjid .	Paṭhān	Do.	47, 67
الدنيا دار من لا دار له	Muḥammadiwālī Masjid .	Paṭhān	Do.	47, 67
المراء يعرف عند المعاملة	Muḥammadiwālī Masjid .	Paṭhān	Do.	47, 68
التكبير الاول حيدر من الدنيا وما فيها	Muḥammadiwālī Masjid .	Paṭhān	Do.	47, 68, 69
من بنى المساجد بنى الله تعالى سبعين مرة بيت الكعبة	Muḥammadiwālī Masjid .	Paṭhān	Do.	47, 69
حافظوا على الصلوات والصلوات الوسطى وقرءوا الله فلتبين	'Alāi Gate . . .	1311	Do.	47, 99, 100
الصلوة معراج المؤمن . . . .	Tomb of Fīroz Shāh Tughlaq .	1388-89	Do.	47, 75
الجماعة من سنن الهدى لا يتخللها الا منافق	'Alāi Gate . . .	1311	Do.	47, 99

Words or Phrases	Monument on which the words or phrases appear	Date or period of monument	Remarks	Page
إذا رُبِّقُم الرجل يتعاهد المسجد فاشهدوا الله بالإيمان	Nili Masjid at Kharera . . .	1505	<i>Nasḥ</i> letters.	47, 62
من بني الله - سعداً كفخص قطة بني الله له رخصاً في السنة	'Alī Gate . . . . .	1311	Do.	47, 100, 102

(d) *Non-historical Persian and Arabic verses.*

Persian or Arabic verses	Monument on which such verses appear	Date or period of monument	Remarks	Page
Sa'dī's <i>Gulistān</i> , Introduction, verses 1-8, i.e., from هردم از عمر میبرد تا بقدریم می رون چه غم است	Barā Gumbad Mosque . . .	1494	<i>Nasḥ</i> letters.	47, 35
Three Arabic verses of Ḥazrat 'Alī' i.e., from ألا يا ساكن القصر up to المعلی ورجعنا إلى بيت القرب	Barā Gumbad Mosque . . .	1494	Do. Cf. In- scription No. (16).	47, 35
Sa'dī's <i>Gulistān</i> , 7 verses, i.e., from جهان اے برادر نمائد بکس نمائد بحر up to نیکنامی مدام	Barā Gumbad Mosque . . .	1494	Do.	47, 35
Two mutilated Persian verses from an unknown poet, i.e., from نه نشته سالها up to یدگار	Barā Gumbad Mosque . . .	1494	Do. Cf. In- scription No. 117 (b).	47, 45
Four Persian verses from an unknown author, i.e., from درفا این ندانستم up to بر درخواره بندند	Barā Gumbad Mosque . . .	1494	Do. Cf. In- scription No. (128).	47, 46]

Persian or Arabic verses	Monument on which such verses appear	Date or period of monument	Remarks	Page
Two Persian verses from an unknown author, i.e., from آلہی رحیم کن کالبد کا نیم	Sher Shāh's Mosque . . .	1541-42	Naskh letters. Cf. Inscription No. (22).	47, 8
A Persian verse from an unknown author, i.e., from شاد باد up to تاج	Sher Shāh's Mosque . . .	1541-42	Do. Cf. Inscription No. (12).	47, 7
A Persian verse from an unknown author, i.e., from این ہماریون حاز هر دوسراست	Talāqi Gate . . . . .	1533-34	Shikasta letters	47, 9
A quatrain in Persian.	Muṭhamman Burj, Delhi Fort.	1639-48	Nasta'iq letters.	47, 3
A Persian verse	Diwān-i-Khās, Delhi Fort . . .	1639-48	Do.	47, 4
A few fragmentary Persian verses.	(1) Chhotā Batāshewālā Maḥal . . .	Mughal	Do. Cf. Inscription No. (3).	47, 12
	(2) Chhotā Batāshewālā Gumbad . . .	Mughal	Do.	47, 12-13
	(3) Māndiwālī Masjid . . . . .	Mughal	Cf. Inscription No. (2).	47, 91
	(4) Chaunsath Khambā . . . . .	About 1568	Cf. Inscription No. (7).	47, 22
	(5) Tomb of Bahlol Lodi . . . . .	1489	Naskh letters. Cf. Inscription No. 9 (a).	47, 71
1st four Arabic verses from the Ode of Hazrat 'Alī bin Abī Tālib entitled فی الہ یقال الہ اللہ	Tomb of Atgah Khān . . . . .	1566-67	Tughra (Naskh) letters.	47, 24
Three Persian verses composed by Hazrat Amīr Khusrū. i.e., from بہزار جان غلامت up بہزار جان غلامت	Tomb of Hazrat Amīr Khusrū . . .	1453	Cf. Inscription No. (3).	47, 27
بغیر حبرہ نیوشہ کے مزار پر کہ پردہ پوش غریبہ ہمیں گناہ بس اس	Grave of Jahānārā Begam . . .	1681	Naskh letters.	47, 29
Two Persian verses, i.e., from ہر یک نفس کدمی to دست ہے	Nili Masjid at Kharera . . . . .	1505	Do.	47, 63



Persian or Arabic verses	Monument on which such verses appear	Date or period of monument	Remarks	Page
Two Persian verses, i.e., from هر که آمد به پان چدا خراعد برد up to	Grave of Akbar <u>Shāh</u> II . . .	1837	<i>Nasta'liq</i> and <i>Naskh</i> letters.	47, 88
Sixteen verses composed by Maulānā Jamālī, i.e., from اگر بکفر کشد up to نسجند برز	Tomb of Jamālī . . .	1528-29	<i>Naskh</i> characters.	47, 92-93
A fragmentary epigraph in prose Persian i.e. from مکارم حضرت ے ندازی up to که روزناس	Mosque at Rājon-ki-Bāin .	1506	Do.	47, 85

